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HENRY SUSO — DOMINICAN

URBAN VOLL, O.P.

VER THE MAIN ALTAR of the Chapel in the Dominican House of Studies in Washington, there is a large mural depicting the Saints and Blessed of the Order in glory. Slightly behind the large, luminous figure of St. Thomas Aquinas there is a small, rather dark figure. Closer investigation shows a cowled head—the only one in the mural—and a hand holding a quill. The quill is a symbol of the mystical writings, the cowl a symbol of the contemplative character of Blessed Henry Suso. Perhaps the obscurity of the figure could be taken as an unintended symbol of the oblivion into which, for a long time now, the great name of Brother Henry Suso, Priest of the Order of Preachers, has fallen. For instance, the *Life* by himself, which is the best source and far and away the best introduction to the Blessed, has not been reprinted in English since 1913. And the other works are probably even more difficult to obtain. This is a great loss to ascetical and mystical literature, for as Father Philip Hughes points out in his recent *History of the Church*, Blessed Henry's *Little Book of Eternal Wisdom* compares favorably with the *Imitation of Christ*. The latter, though certainly an excellent work, does not, Father Hughes thinks, show forth the sound doctrinal and dogmatic basis that Blessed Henry's work does.

THE RAW MATERIAL

Henry Suso was born in Switzerland March 21st in the year 1290 of Count Van Berg and Anna Suess (Suso). That Henry should have used his mother's maiden name is significant, for he was in temperament far more like his sensitive, gentle and pious mother than

his rather unfeeling, rough and tempestuous father. Henry had that poetic temperament which enjoys itself with the expansiveness of a bright summer day, and yet must suffer with a fierce and terrible pain. Even later in his spiritual life, when he had learned to discipline his spirit, he found self-control difficult. One time when his fate was being decided by his superiors in another room. Henry could not sit still, but paced the floor in anxiety, trembling and wringing his hands. When good news was at last brought to him, he wept like a child. Such was the grown man; so had been the growing boy. His father complained that he had not as much spirit as his sisters. There was no use in trying to make a knight of such a weak fellow whose only pleasure was in accompanying his gentle mother on her endless pilgrimages to church. Count von Berg decided that the priesthood was not without honor, and to Henry's delight he was sent off to the Dominican Priory by the shore of lovely Lake Constance.

He was but thirteen, but he loved the calm, ordered peace of the cloister. The studies were interesting, and his easygoing disposition made him a favorite with his fellows in the Novices' Common Room and the Priory garden. And there was the trouble. Freed from a home life that had not been too happy, he was in danger of finding only a natural happiness in the convent. He kept the rules well enough to avoid serious trouble with the Superiors, but all the rest was just glorious entertainment. He was not a bad Religious, but neither was he a good one. Still, there was the inevitable fly in the ointment of his happiness. He knew his present life was not worthy of the high calling of a Dominican, and somehow pleasures that had seemed enticing had a way of dissolving the way pretty bubbles burst into ugly grease spots.

FALLING IN LOVE

He was eighteen when he fell in love. Perhaps that is not a good expression because cheap and tawdry associations have tarnished the beautiful richness of the reality. Still, there is no other way to describe it, for that is precisely what happened. It was not sudden, and he himself is not quite clear as to how it all began. He had tried in the beginning to empty out all the foolish joys of the past, because he knew them to be foolish. Yet their absence left him with an uneasy emptiness. His old friends shrugged off his moroseness as a mood that would pass. When it did not pass, they began to tease, to argue, to scold. He came back several times, but went away more unhappy than before. So they left him alone.

He was terribly alone when it happened. It was January the 21st after the noon meal, and Brother Henry was feeling especially desolate. He went to the church and sat down near the screen that separated the choir of the friars from the church of the laity. And then, for apparently no reason at all, he fell into ecstasy. For about an hour and a half, he rested in the embrace of God. When he rose to plod his way into the cloister he was a new man. He had found his Beloved, and he knew that he was loved in return.

WAY OF THE CROSS

But he knew too that God loved him with a strong love that demanded the denial of self. Now this is the part of Henry's life that has been for many singularly unattractive. Henry himself was not unaware of its unattractiveness. Later on in his life, he tells of a dream or vision in which he paged through the Missal looking for the Mass of *Gaudeamus* or "Let us Rejoice." But he could find only the Mass of *Multae Tribulationes Justorum* or "Many are the Tribulations of the Just." When he complained that he would rather sing *Gaudeamus*, he was told that tribulations came first, and the joys only later. He knew that the Master he followed had said: "If any man will come after Me, let him deny himself, take up his cross, and follow Me." He belonged to an Order, which, as Jorgensen pointed out, has always been known for the severity of its ascetic discipline. The very black of the cappa of the Blackfriars is the badge of penance and mortification.

Henry's corporal penances however were so severe that they have become a byword in the history of asceticism. He ate but once a day, and then abstained not only from meat as was the Dominican custom but from fish and eggs. He mortified himself so severely in the matter of drink that his parched tongue reached out for the few drops of holy water that were sprinkled during the *Salve* procession. He took a cruel discipline, and often rubbed salt and vinegar in the wounds. He wore a hair shirt, an iron chain, and a nail-studded cross on his back. His undergarment was studded with 150 brass nails. And then there were the little things that hurt the most—for instance, he tied his hands to his rude bed so that he could not wave off the swarms of insects that infested his unscreened cell. Nor must we think that this was easy, or according to his disposition, which, as has already been said, was extremely sensitive, and some authors maintain, almost effeminate. He suffered, and suffered bitterly for sixteen years.

CALVARY

When at long last, Henry was told that these physical tortures were at end, he was so glad he wept out of sheer relief. But his joy was short-lived. He was told that he was to mount to greater heights where the sorrows, though not physical, would be even more severe. He was completely crestfallen. Disconsolate he wandered into the cloister. There a little dog was playing with an old rag, tearing and grinding it with his teeth. Henry looked at the torn and dirty rag. There were tears in his eyes, but with a supreme effort of will, he said to himself: "I must be like that rag. I will be God's plaything; and like that rag, I will make no protest."

And so he was. There were terrible interior trials. Temptations against faith dogged him for years. His heart was weighed down by a mountain of sadness. And worst of all, he could not shake off the frightful obsession that he was already one of the damned. These were the high paths that Henry Suso trod, half believing himself alone in those high and desolate crags veiled in a dark fog. And there was always the crazy desire to cast himself down, down the yawning abyss of despair to the bottomless pit of damnation.

And with all this, he managed to do his work. He was not a monk behind the walls of a monastery, but a friar charged with the care of souls. He was a Religious of an Order whose vocation was apostolic, *contemplata aliis tradere*, to give to others the fruits of his contemplation. Which was exactly what he did as he trod his weary way up and down Germany, preaching in the churches, directing the Friends of God along the highways of the spiritual life. The souls of the religious and laity committed to his care weighed heavily upon his already terribly burdened conscience. And everything seemed to go wrong; like His Master, he was a sign of contradiction.

One time he set out on a mission with a half-witted lay Brother as a companion. When they had gone so far, the lay Brother refused to go one step farther. Father Henry set out to look for lodgings in the village, and the Brother sought out the only place of warmth a stranger could find, the tavern. There in the center of a group of bullies who proceeded to bait him, the poor Brother tried to distract attention from himself by a story about his Priest-companion. Father Henry, he said, was very intelligent, not a poor worthless fellow like myself, and he is high in the councils of the Order. And besides, he went on, the story getting better as the audience showed more interest, he is up to no good among you. He has been hired by the Jews to poison your wells. The credulous villagers looked at each other in horrified fright. Then with hoarse cries, the mob set out in pursuit

of the poor Friar, who was blissfully ignorant of the activities of his companion. Father Henry, hearing the blood-thirsty shouts at his back, started to run. Soon he distinguished his own name in the fierce cries, and began to tremble and groan at the unexpected danger in which he found himself. He ran from door to door, breathless and sobbing; no one would take him in for fear of the mob. At last he headed for the open country where he hid himself in the hedges. Eventually he was rescued by another priest, and then had the task of getting the hapless lay-Brother out of jail.

This was but one incident. Henry seemed to have a genius for getting into trouble. He fell into a river in mid-winter and nearly drowned. An attempt was made on his life. He was elected Prior, and found his office a galling task, especially when he could not feed the Brethren.

CRUCIFIXION

Henry's troubles were by no means over yet. He had enjoyed some reputation for holiness; now even his good name as a priest and religious was to be lost. He had befriended a fallen woman whom he thought he had converted. When he found out that she persisted in her evil life, he refused to have anything more to do with her. She persisted; her motive was blackmail. Henry refused to pay, and she began to spread the story that he was the father of her child. It may seem strange to us that such an accusation of a holy priest by a woman who was known for her evil life should have been so widely believed. But if enough mud is thrown, some of it is sure to stick. Hundreds of years later, St. Thomas More was to find out that though Tyndal would not believe in the report of a miracle even if it were attested by hundreds of reliable witnesses, he would readily believe evil of a friar if there was but one disreputable witness. "For," said the anti-Catholic Tyndal, "it is the nature of friars to be lecherous." There were those of Tyndal's mentality in Henry's day, too. And his name was so blackened that foolish relatives and friends proposed to the horrified Henry that they do away with the child that was involved in the story. But eventually after bitter heart ache, Blessed Henry was exonerated through an investigation by the Master-General of the Order.

It was one thing to be involved in a scandal with the consolation of innocence; it was quite another to be deprived of even that. This last trial, which Henry himself called "a great suffering," was in the person of his sister. She was one of those light hearted girls that Count Von Berg had wished were the boys instead of Henry. She

had been sent off to the convent at the same time as Henry, but hardly with the same enthusiasm. She found the convent an even gayer place than Henry had in his early days, and unfortunately had not taken the same road. Opportunities were many for the discipline was lax, and at last this sister of Henry's fell into serious sin. Overcome with fear, remorse and sheer confusion she ran away from the convent. Now indeed Henry Suso's cup of sorrow overflowed. The looks the Brethren gave him in the cloister were like darts in a heart already broken. But Henry like the Good Shepherd set out to find the lost sheep. At the end of a long search, he at last found the poor girl on the feast of St. Agnes, which he remembered with bitter irony as the anniversary of his great joy.

The scene that followed is surely one of the most tender in the life of a warm hearted saint. "As soon as he saw her, he sank down upon the bench on which she was sitting, and twice his senses left him. When he came to himself again, he began to cry aloud piteously, and to lament and weep and beat his hands together above his head saying "Alas, my God, how hast Thou forsaken me! . . . But as soon as he came to himself again, he took his sister into his arms." Their beautiful conversation ended in her return to the convent, a stricter one this time, where she lived and died in a manner becoming the sister of a saint.

And so went the life and sufferings of Henry Suso. As Sister M.C. remarks: "We know very little about Friar Henry's last years, for his lovely life was so perfectly Dominican that his brethren did not think to keep an account of it." What we do know about his whole life is owed to his spiritual daughter, a Dominican nun, who is largely responsible for the preservation of the autobiography and the *Little Book of Eternal Wisdom*.

THE GLORY OF HENRY SUSO

If Blessed Henry Suso is not so well known as he should be, perhaps it is the vague aura of near-heresy that surrounds his name. He is usually mentioned in the same breath with two other Dominicans, Meister Eckhart and John Tauler. The condemned propositions of Eckhart can be found in Denziger's *Enchiridion*, but it should be remembered that these errors of pantheistic mysticism were revoked by Eckhart himself as soon as they were referred to the Holy See, and the errors themselves were not condemned until after the Meister's death. As a matter of fact, there are European scholars today who maintain that Eckhart's propositions, wrenched from their context by men jealous of the Dominican success in popular preaching, can

be understood in an orthodox sense. Unfortunately, not all of Eckhart's work is extant, and a final judgment will be difficult.

But Blessed Henry himself, although he tells us that he saw his beloved Meister in glory, is very careful about pantheism. The last nine chapters of his autobiography are a closely reasoned treatise on the science of mystical theology, and a vigorous protest against the errors of pantheism and quietism. The assumption that Henry was somehow neo-Platonist, that he followed an Augustinian school that was not quite Thomistic and Dominican is unwarranted. His whole spirituality was doctrinal and dogmatic, that is, it was based on the solid foundation of the revelation the Son of God has made to us. Henry's whole devotion was to the second Person of the Most Blessed Trinity, Whose Holy Name—"the lovely name of Jesus" he had literally carved on his breast. He worshipped Our Lord under the title of Divine Wisdom. This may seem strange to those who are accustomed to think of Wisdom in connection with the Holy Spirit; St. Thomas however says: "Wisdom has likeness to the heavenly Son, as the Word, for a word is nothing but the concept of wisdom."¹ Blessed Henry carried his studies as far as the Doctorate in Sacred Theology, but was told in a special revelation that the degree in his case was unnecessary. "Thou knowest well enough how to give thyself to God, and to draw other men to Him by preaching." Henry pursued "a course in harmony with reason . . . according to the rule of sound discretion in harmony with the sentiments of holy Christendom." As in St. Thomas himself, there are many influences present in his writings, but above all others, his master was, as he says, "that bright light, the dear St. Thomas the teacher."

This is the solid foundation of the Dominican ideal of which Père Garrigou-Lagrange says: "On a strong doctrinal basis it unites liturgical prayer and contemplation with apostolic action." Henry's contemplation of course is his outstanding characteristic. Likewise he followed the rule of the Friars Preachers who chant the entire Divine Office, and whose beautiful liturgy is well known. Over and above that, Henry's use of the liturgy may be seen from a glance at the chapter headings in his *Life*. He tells how he began the New Year, how he kept the feast of Candlemas, how he celebrated the Mardi Gras, how he began the month of May, how he practised his own version of the way of the cross. Once he tells us of his medita-

¹ *Summa*, I q. 39, a. 8.

tion on the *Sursum Corda*, and in such ways the Liturgy like a golden thread winds through his life.²

But first, last, foremost and always Henry was an apostle. The best picture of him is perhaps that in the vision of a nun who saw him saying Mass on a high mountain with innumerable spiritual children clinging to him. These were, God informed her, the penitents and disciples of Father Henry Suso. He believed firmly the Dominican teaching that the life of the mystic is open to every Christian, and so he devoted his time not only to the direction of contemplatives but to all religious and lay people. He preached not only in convents but in great cathedrals. And Father Hughes in his *History of the Church* credits much of the devout life that flourished in Middle Europe during the late medieval period to the efforts of Henry and the spiritual school to which he belonged.

Père Gardeil in *The Seven Gifts of the Holy Ghost in the Dominican Saints* remarked that the imprint of the Holy Trinity can be seen in the Dominican spiritual school. Our holy Father St. Dominic he sees as mirroring the Father, our holy teacher St. Thomas as the Son or Word, and St. Catherine as the Holy Spirit of love. With all honor and respect to our seraphic Mother St. Catherine, if we would keep this mirror of the Most Holy Trinity within the first Order, we might well nominate Blessed Henry Suso as the reflection of the Holy Spirit, because, if St. Dominic is his father, as Father Hughes says: "Above all others his master is St. Thomas Aquinas, whose calmly-argued ideas break into flame once they make contact with Suso's ardent mind."

² Dominicans will enjoy the solemn editor who noted that the *venia* Henry often mentions was a monastic practice of kneeling down to kiss the ground.

PEACE AND THE REIGN OF CHRIST

JUSTIN BRODIE, O.P.



URING the decade immediately following World War I Pope Pius XI in an encyclical letter to the whole Church solemnly instituted the feast of Christ the King. Seeing the world, even after the catastrophe of a world war, still reluctant to return to the principles of Christian peace and justice, the Holy Father felt the need of recalling to the minds and hearts of men the kingly power of Christ over the world. With that foresight in things spiritual, which is characteristic of the Vicars of Christ, he realized that if the world was unwilling to live by the law of God, it would only be a matter of time before the horrors of another world war would visit the earth. Now a few years after that second World War another Pontiff is again pleading with the leaders of nations to base their peace upon Christian justice and charity as the sole foundation upon which the principle of One World can rest. And again it is necessary to recall to their hearts and minds the obligation of subjection and obedience of all men to Christ the King.

Although the feast of Christ the King is of recent origin the title of king is not something newly attributed to Christ. There are sundry places in Sacred Scripture where reference is made to the regal character of the Son of God. In the book of Psalms we read the testimony of His royal ancestor: "In his days shall justice spring up and abundance of peace . . . and he shall rule from sea to sea, and from the river unto the ends of the earth."¹ Among the prophets of the Old Testament also the kingship of the coming Messias is foretold. Isaias calls Him the Prince of peace upon whose shoulders shall rest the government of the world; Jeremias, the all-wise Judge of justice; Daniel, the Everlasting Ruler whom all peoples and tribes and tongues shall serve; Zachary, the King of the Jews, the Just One and Saviour.

It is in the New Testament, however, that the kingship of Christ is most clearly revealed. The Angel Gabriel announced to the Blessed Virgin Mary that her Son would "reign in the house of Jacob forever; and of His kingdom there shall be no end."² All through His

¹ Ps. 71: 7, 8.

² Luke 1: 33.

life our Divine Lord taught with kingly authority and as one to whom was given all power in heaven and on earth. On the day of His death He finally confirmed His royalty when He solemnly testified in the praetorium before the Roman Procurator: "I am a King."³

The principal reason why Christ merits to be called a king is the hypostatic union between His nature and the Person of the Word of God. Because He is the Son of God He excels not only all men, but all the angels in heaven. Therefore all creatures are bound to adore Him, to be obedient to Him and to pay homage to Him as their King and Creator. As a consequence of this ineffable union He is also the one perfect Son of Man. Because as man He has not only the fullness of grace, the virtues and gifts, but also the highest degree of the light of glory and of charity, He has the right to be called the King of the universe.

Not only by this natural right is He king, but also by a dearly acquired right, that is, by the shedding of His Blood for the redemption of the world. By this act of meritorious love and infinite satisfaction He has earned the right to fealty from all those for whom He opened the gates of heaven.

It is clear from these things that the kingship of Christ is universal enough to include both spiritual and temporal rule. During His earthly life, however, the Saviour saw fit to refrain from exercising His temporal power. He successfully eluded over-enthusiastic Jews, who, after several wonderful miracles, wished to take Him away and make Him king. In the praetorium before Pilate He declared that His kingdom is not of this world. It was because the Jews did not recognize the spirituality of that kingdom that they rejected Him as Messias. To their minds He was a fraud because He failed to deliver them from the bondage of Caesar to whom they had been subjected for so long. Since materialism had enveloped their minds and hardened their hearts they could not understand a kingdom of sanctification, a kingdom of remission of sin; they could not conceive of "a kingdom of truth and life; a kingdom of holiness and grace; a kingdom of justice, love and peace."⁴

According to Saint Thomas a king is one to whom belongs the universal power of governing others in order that a good end might be attained. A spiritual king, then, as Christ principally is, directs his subjects to a spiritual end, ultimately to God Himself. Christ as King of kings wields a most powerful influence over His subjects.

³ John 18: 37.

⁴ Preface of Christ the King.

Not only society as a whole but the individual members of that society come under His sway. Without His help men cannot observe the natural law or keep the moral code, or even make good positive laws. Today especially is this true as the world tries in vain to form a lasting peace without recourse to Him who is called the Prince of peace.

Every man and every part of man is influenced by the Saviour's kingly power: the just by His grace and charity; sinners by faith and hope; even heretics and pagans by His actual grace of illumination and inspiration. He exercises His power over the soul of man which He deifies; over the intellect which He illuminates with His eternal truth; over the will which He disposes to obey Him and to be subject to Him; over the heart as One loved above all; over the body as a member of Christ.

And yet, as the present Holy Father has observed,⁵ the rule of Christ over men and society is not recognized today. The authority of God and the existence of His eternal law are denied. Civil authority is completely divorced from dependence upon the Supreme Being. Men have almost entirely abandoned the unchangeable moral code in favor of a policy of expediency and convenience. As a result the past half-century has witnessed the elevation of the state to the last end of life, to the supreme criterion of the moral and juridical order, consequently fostering in the state an insatiable greed so that it is forever trying to bring the whole world under its dictatorial sway. All the principles of social life have come to rest on a purely human foundation, inspired by earthly motives and relying for their force on the sanction of a purely external authority. Individuals too have come to put their trust in the products of their own minds without reference to the First Cause of all.

The social, economic and political unrest in the world is due in large part to the desertion of Christ the King by His human subjects. While on earth He taught the principles of human living and exemplified them by a perfect life. He repeated again and again that only by reliance on the power of God and by subjection to His will can earthly happiness among men be attained. For security is not from wealth or influence or from the sword; the power to renew the face of the earth comes from within the heart inflamed by the Spirit of Love and Truth. Peace can be true and lasting only if based upon the solid rock of the natural law and divine revelation. Life can come only from the Author of life, the true and living God.

Man must be re-educated spiritually and religiously if peace

⁵ Cf. Encycl. *Summi Pontificatus*.

and harmony among men and nations are to be achieved. Human thoughts and human actions must proceed from Christ as rays of light from the sun, must be motivated by justice and crowned with charity. The dignity of man as an image of God and heir of heaven as well as the authority of legitimately constituted government must be upheld and defended. In a word, the world must end its rebellion and again become subject to Christ the King, so that a true One World may be established through that unity which the Saviour's dying wish: "that all may be one even as Thou, Father, in Me and I in Thee, that they also may be one in Us."⁶

⁶ John 17: 21.

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PURIFY THE SOURCE

HILARY KENNY, O.P.



THE PROBLEM of the Catholic writer that has been causing the tempest in the literary teacups is really no problem at all. It is a prejudice; and, like most prejudices, it is born of spleen. It is worthy of consideration though, since it has been advanced by such artists as George Bernard Shaw, Conrad Aiken, and more recently, Harry Sylvester.

The Catholic writer, they say, is chained to the Procrustean bed of orthodoxy; he must chop himself down to its size. He has no freedom of thought and dares not be original. In a word, he is stifled intellectually and artistically by his doctrinal convictions.

Now the first and most obvious answer to this is that the Catholic writer has the truth and there is nothing stifling, cramping, or Procrustean about the truth. It embraces all that one may legitimately write of, and a writer cannot expect to be more catholic than that. It is as if someone were to wish that Shakespeare had rid himself of the confining bonds of English and found full freedom in the babbling tongue of the baboon. But, of course, this line of argument will not convince the unbeliever.

If, for the moment, we were to admit that an orthodox point of view limits the vision of the writer, it still would not imply that the non-orthodox writer has the advantage. All writers (and, for that matter, all men), adhere to some creed or philosophy, whether it be that of the religions or systems, or that of the individual's own making. The world of Zola, Shaw, or Maugham, is certainly not wider than that of Shakespeare, Claudel, or Mauriac. The fact is that the non-Christian writer, with all his boasted freedom of expression, is more restricted than his Christian colleague. The Christian sees man as a whole, composed of matter and spirit and having a true and necessary relationship to nature, to his neighbor, and to God. His vision is infinite since it encompasses in its sweep all heaven and earth. Contrast this with the myopic vision of the non-Christian writer whose view of man and the universe is cut off on all sides by the blank wall of matter.

EVEN THE PAGANS

Probably the most convincing answer to the charge that Catholic writers are handicapped by their orthodoxy is found in the pages of world literature. The great classics, pagan as well as Christian, were written by men who were certainly orthodox in their outlook. Newman has this to say of the fountain-head of Western literature: ". . . putting out of consideration the actors in Old Testament history, [Homer] may be called the first Apostle of Civilization."¹ The three great Tragedians were even more esteemed by Newman. Of them he writes: "The majestic lessons concerning duty and religion, justice and providence, which occur in Aeschylus and Sophocles, belong to a higher school than that of Homer."² And of Euripides he says that his verses were so well known and so beloved even by foreigners that ". . . the captives of Syracuse gained their freedom at the price of reciting them to their conquerors."³

A like orthodoxy is to be found in the greatest of the Latin authors. Newman shows this succinctly: ". . . the poems of Virgil and Horace . . . were in schoolboys' satchels not much more than a hundred years after they were written."⁴ If we add to these Cicero, who was studied throughout the Middle Ages, we have the three greatest names in Latin literature.

AND THE CHRISTIANS

Coming down to Christian times, are we to say that Dante, Chaucer, Shakespeare, Milton (in his poetry), Racine, Corneille, Cervantes, Dostoevski, Dickens, Scott, Goethe, were handicapped or in any way narrowed by their Christian ethos? The objection of Shaw, Sylvester, et al. ad. vanishes in the light of history.

On the other hand, it seems that writers of talent rather than genius find a special advantage in their heterodoxy. As Jacques Maritain observes, "Christianity does not make art easy. It deprives it of many facile means. . . ."⁵ Being free from all restraint and discipline in thought or expression the non-orthodox writer has a flash, an originality, a sensationalism about him that dazzles many readers, and not a few of the less penetrating among the critics. But, since there is nothing so unsensational as yesterday's sensation, this sort of writer does not fare well in the crucible of time. Strip

¹ Newman, *Idea of a University*, America Press, New York, 1941, p. 273.

² *op. cit.* p. 275.

³ *ibid.*

⁴ *op. cit.* p. 276.

⁵ *Art and Scholasticism*. New York, 1947. p. 56.

Eugene O'Neill of his stagecraft, his Freudian psychology, and his Greek mechanics, and what is left? A hollow voice shouting into oblivion. O'Neill, like so many of our modern greats, has everything but that which made the truly great great, that is, thought, insight, a power to bring the universal truths to the purblind masses, to sing in harmony with the saints even if the key must be infinitely lower. The soul of the great must ever see that "the world is charged with the grandeur of God."

THE REAL PROBLEM

In the modern world, the printed page has an almost magical power over the minds of the people. Not religion, but the printed word, has become the opium of the people. They refuse to think; the writer, usually a novelist, thinks for them. He answers all questions, whether they be of theology or philosophy, ethics or aesthetics, history or politics. No other person perhaps receives such adulation as the literary man. This is one of the reasons why the responsibility of the writer has become so great.

This unreasoning adulation has come about because of the inability of the reading public to distinguish between the intellect and the imagination. It is certainly essential to the creative writer that he possess a superior imagination; it is not essential that he possess a superior intellect. In our topsy-turvy age, the imagination, an internal sense, has assumed priority over the intellect which is a faculty of the soul. Thus it happens that the imaginative writer, moron though he may be, is called upon to solve the riddles of the ages.

But the tremendous responsibility of the writer, and especially the Catholic writer, comes principally from the moral effect which his book may have upon the reader. It is here that the real problem of the Catholic writer lies. For "literature," according to Newman, "is . . . the untutored movements of the reason, imagination, passions, and affections of the natural man; the leapings and the friskings, the plungings and the snortings, the sportings and the buffoonings, the clumsy play and the aimless toil, of the noble, lawless savage of God's intellectual creation."⁶ The Catholic writer worthy of the name has a sincere desire to depict these "movements of the reason, imagination, passions, and affections of the natural man" truthfully, shunning all falsification of life. Since his books may profoundly and permanently influence the reader, he is faced with an apparent dilemma. If he portrays life as it is with all its vice and corruption,

⁶ *op. cit.* p. 329.

there is always the risk of endangering the soul of the reader which, as he knows, is infinitely more valuable in the sight of God than all material creation; but if he falsifies life, so as not to shock the sensibilities of the reader, he is writing a lie.

Christian writers in all ages have been aware of the moral danger arising from the ability of literature to arouse the passions. St. Augustine, moved by remorse, tells us that as a youth he "developed a passion for stage plays, with the mirror they held up to my own miseries and the fuel they poured on my flame . . . I was glad with lovers when they sinfully enjoyed each other . . . and when they lost each other I was sad for them."⁷ Racine, true Jansenist that he was, at the early age of thirty-eight, at the peak of his powers, found a simple but drastic solution to the whole problem of the Christian writer, abandoning literature and devoting himself to spiritual things. Newman, although a lover and student of literature, warns us: "One literature may be better than another, but bad will be the best, when weighed in the balance of truth and morality."⁸ The seductive siren-call of literature is not something thought up by Christian moralists but flows from its very nature. For as Newman adds: "Man's work will savour of man: in his elements and powers excellent and admirable, but prone to disorder and excess, to error and to sin."⁹

Coming down to our own times we find an admirable treatment of the question of the moral effect of literature on the reader, and of the responsibility of the Catholic writer, in Francois Mauriac's *God and Mammon*. It appears that the responsibility of the writer, and especially the novelist, has been greatly increased in modern times. This is due to his more vivid and unrestrained depiction of vice, and his desire to create characters of "flesh and blood." In ancient times writers dealt with universals, they were more objective, less introspective than modern writers. The heroes of Homer, as also of Virgil, are types rather than individuals. The same may be said of the literature of the Middle Ages. With the Reformation and its doctrine of self-interpretation and its emphasis on the individual, we find writers becoming more and more subjective until finally we have the stream-of-consciousness school which holds with Freud that the sub-conscious is the most important level of man's existance. The conscious level (which is likened to the small part of an iceberg visible above the water), does not reflect the true man. When we

⁷ *The Confessions of St. Augustine*, translated by F. J. Sheed, New York, 1947, pp. 41-42.

⁸ *op. cit.* p. 329.

⁹ *ibid.*

consider that to the conscious part of our being belong reason, will, thought, and to the subconscious that vast abyssal world of dreams, nightmares, inhibitions and desires, we shall readily see the great danger of the new school of literature.

André Gide, that modern of the moderns, expresses the belief that the more evil the characters are the better the book; that there is a part of the devil in every masterpiece; and that morality in literature consists in presenting an idea well. And Mauriac says : "All his [the novelist's] art is concentrated on reaching the secret source of the greatest sins."¹⁰ Thus, with his preoccupation with sin and his facility for playing on the passions and emotions of the reader, the modern writer is capable of causing incalculable spiritual damage. But, it may be objected, the Catholic writer is no glorifier of vice; he surely does not pander to the passions. To be sure, but it must be remembered that the object of the Catholic writer's art is also the passions and emotions of sinful man. Although he will not condone vice, nevertheless he will depict it. Besides the author cannot determine what effect his book will have on the reader. Mauriac tells us that a young man was on the point of murdering his grandmother after reading his novel *Genetrix*.

If, as St. Charles said, one soul is diocese enough for a bishop, surely the soul of one reader is more than responsibility enough for any writer and should cause him to write his books in the holy fear of God. "Merely to speak of a soul in danger has always been enough to shatter me," Mauriac tells us,¹¹ and this should be the sentiment of every Catholic author.

What, if any, is the solution to the problem of the Catholic writer? Should he follow the solution of Racine and give up writing? No! We serve God better by using and perfecting the gifts He has given us. It is a scholastic axiom that grace perfects nature; it does not destroy it. The solution given by Mauriac and borrowed from Maritain is a simple but radical one. It is the only one for a Catholic writer or artist. It is the one used to such advantage by Fra Angelico, Gerard Manley Hopkins, and in our own day, Georges Rouault.

"Be pure, become pure, and your work too will have a reflection in heaven. Begin by purifying the source and those who drink of the water cannot be sick. . . ."¹²

As a man is, so shall he act. So too the morality of a book will

¹⁰ François Mauriac, *God and Mammon*, Sheed and Ward, New York, 1936, p. 72.

¹¹ *op. cit.* p. 30.

¹² *God and Mammon*, p. 84.

follow the morality of the author. If it sometimes happens that an immoral or untruthful work is instrumental in bringing a reader to the Truth it is purely accidental. Alfred Noyes tells us in *Unknown God* of the great part the nineteenth century agnostics had in his conversion. This cannot of course be credited to Spencer or Huxley. They were merely signposts warning Noyes that the way of truth was not to be found in the *cul de sac* of agnostic materialism.

On the other hand a reader may find something in the writing of an author that causes him uneasiness, something which to him is in the nature of an occasion of sin. Some have found objectionable passages in such modern Catholic masterpieces as *Kristin Lavransdatter*, *The Power and the Glory*, and *Brideshead Revisited*. The sincere Catholic writer who is striving to perfect himself, "to purify the source," need feel no responsibility toward such readers. There are some who are shocked by the Bible.

Father Garrigou-Lagrange, the famous Dominican theologian, tells us on the first page of his *Christian Perfection and Contemplation* "that the precept of the love of God has no limit and that the perfection of charity falls under the precept, not, of course, as something to be realized immediately, but as the end towards which every Christian must tend according to his condition."

The Catholic writer who is carrying out "the precept of the love of God" to the best of his ability should find the whole problem of his relation and responsibility to the reader solved.

"Begin by purifying the source and those who drink of the water cannot be sick."

THE CHALLENGE OF THE MISSIONS

HYACINTH PUTZ, O.P.



HEN Jesus said: "Go ye into the whole world and preach the gospel to every creature. He that believeth and is baptized shall be saved: but he that believeth not shall be condemned."¹ In these impressive words the Son of God touched off the tiny spark of Catholic missionary zeal that was to set the whole world on fire with the joyous news of the Redemption. Here, too, He proclaimed for the first time the most fundamental requisite for eternal salvation, the necessity of membership in His Mystical Body, the Church, through Baptism. This divine command was carried out by the apostles and disciples who preached the redeeming death of Christ upon the cross to all men without exception. Down through twenty centuries this same emphatic order to the Church militant has been issued again and again by Popes and Councils, by the Fathers and Doctors of the Church; and always it has been faithfully and generously obeyed by countless missionaries who have sacrificed all things, even life itself in loving devotion to the cause of the Saviour of the World.

GOD'S WILL—THE SALVATION OF ALL MEN

Because of the simple fact, that no one can be saved outside the Catholic Church, the faithful have frequently been accused of intolerance by heretics and schismatics. At all times the missionary efforts of the Church, inspired as they are by an unselfish love and a consuming thirst for souls, have been scoffed at as ridiculous by the godless. Indeed, the bold statement of this dogma—"Outside the Church no Salvation!"—does seem to stand in striking contradiction to the infinite mercy of God; for it is a fact that millions of people have never heard and never will hear of the Catholic Church, and other millions have been blinded to its truth by the very environment in which they live. Are such as these to be condemned without pity for all eternity? If not, then why is Mother Church so anxious to gather them within Her maternal arms? If not, why do Catholic missionaries shelter in tropical jungles and chill to Arctic blasts?

¹ Mark 16, 15-16.

Catholicism must have something special to offer: and indeed it has. It offers the only sure means to eternal happiness, the most important thing in the life of each individual man, "For what doth it profit a man if he gain the whole world and suffer the loss of his own soul?"² The Catholic missionary is an apostle of love, one who will go to the ends of the earth to establish the Kingdom of God, to give to all men their sure means of salvation.

St. Thomas Aquinas, whose doctrines on this matter have never ceased to inspire missionaries since the thirteenth century, writes succinctly that Christ is the Saviour of all men, and especially of the faithful.³ The Angelic Doctor explains that God gives to each man at least the possibility of belonging to the Church and consequently of saving his soul. In His infinite wisdom, however, He offers more aid to some than to others. To show this fact more clearly a comparison between Catholicism and Protestantism on the one hand, and Catholicism and paganism on the other will be extremely useful.

CATHOLICISM OF GOD: PROTESTANTISM OF MAN

In the final analysis no one who has the stain of original sin on his soul can belong to the Church. Its absence is the first requisite for the follower of Christ. Therefore anyone who has had this sin removed by Baptism is eligible to be a member of the Church, provided he erects no obstacle of deliberate heresy or schism. Protestants, then, who are validly baptized and who live according to the graces given them, never voluntarily closing their minds to Catholic truth, are members of the Church, even though it be in an indirect and invisible manner. They are in the state of grace and by this very fact their souls are temples of the Holy Ghost, Who is in turn the very Soul of the Church. If they are saved by persevering in this state of charity till death, it is not through the merits of their own particular sect or lack of sect, but only through those of the Roman Catholic Church with which they are really, though unconsciously, associated. Such people have a good start on the road to salvation. That road, however, is beset with innumerable difficulties and temptations. Except for Baptism (and even this is many times invalidly administered by modern Protestants) they are, indeed, ill-equipped to travel it; for Protestantism is a man-made religion, divorced from Jesus Christ, the Source of all grace. It is a religion based on the changing feelings of man, and not on the solid foundation of divine truth.

² Matt. 16, 26.

³ III, Q. 8, A. 3.

Catholics on the other hand who profess the faith of the Church without reserve have every opportunity and means of saving their souls. Pope Pius XII in his encyclical letter on the Mystical Body eloquently describes the good fortune of these faithful members of Christ: "The Saviour of mankind, out of His infinite goodness has provided in a marvelous way for His Mystical Body, endowing it with the Sacraments; so that by so many consecutive, graduated graces, as it were, its members should be supported from the cradle to life's last breath, and that the social needs of the Church might also be generously provided for."⁴ These Sacraments are the ordinary means by which the merits of Christ's Passion and Death are shared by the human race. They are outward signs visible to all men. They are the causes or channels of grace from their very institution by the Son of God. All of them have been entrusted by God to the Catholic Church and no other religious institution has any valid claim to them.

Apply the words of the Pope to the life of the average Catholic. A few days after his birth he is incorporated into the very Body of Christ when the purifying water of Baptism flows upon his brow. At that exact moment, when his life has scarcely begun, he becomes a Christian and an heir of heaven. If he should die before reaching the age of reason, he would immediately become a saint of God for all eternity. When this same child has reached an age where the sting of temptation begins to be felt more keenly, he is strengthened by the Holy Ghost in the Sacrament of Confirmation. Upon coming of reason he may receive, even daily, the most adorable Body of life his Saviour in the most Holy Eucharist. Likewise every day of his he may be present at the Holy Sacrifice of the Mass. If, in spite of these powerful spiritual aids, he succumbs to the assault of sin, he is absolved from the eternal punishment in the sacred tribunal of Penance and from the temporal punishment by the indulgences stored in the vast spiritual treasury of the Church. Finally, when death is hovering near, the priest is ready with the Sacrament of Extreme Unction to restore this Catholic soul to its baptismal beauty so that it may enter upon eternity as an innocent child of God. In addition there are the two social Sacraments. In order that the means of grace may easily be available to all the faithful, certain chosen souls are, in the words of St. Paul, "taken from amongst men and ordained for men in the things that appertain to God."⁵ Lastly, the union of

⁴ *Encycl. on Missions*—Pius XI, p. 11. America Press Trans.

⁵ Heb. 5, 1.

the Catholic man and woman for the procreation of children and for mutual solace and love is solemnly blessed by the Church in the Sacrament of Matrimony.

The fulness of Catholic spirituality is evident. It stands in striking contrast to the spiritual emptiness of Protestantism which provides so few aids for the salvation of its adherents. The Catholic, though in the very lowest state of poverty, is rich in the things of the spirit; the Protestant, though he may have all that this world can give, is deprived of those things that count for most in the salvation of his immortal soul.

PAGANS, THE POOREST OF THE POOR

There is, however, another comparison infinitely more pathetic, the comparison between the Catholic and the pagan. Here are truly the most needy of men, well over a billion of them, who know nothing of the true God and their Redemption from sin. Here are those who can so easily run the broad road to damnation. Consequently they make the greatest demand on Catholic charity. In their behalf Pope Pius XI voices a touching plea in his encyclical letter on the Foreign Missions: "Since no one is to be considered so poor and so naked, none so infirm or so thirsty as those who are deprived of the knowledge and grace of God, there is no one who does not see that mercy and a divine reward shall not be wanting to him who has shown mercy to the most needy of his fellows."⁶

If every Catholic, surrounded as he is by spiritual wealth, and too often unmindful of it, could realize fully the urgency of this plea! These wretched people labor under a handicap that few can overcome. To lead a naturally good life, seriously wounded by the presence of original sin and exposed to temptation on all sides, is almost an impossibility. The Catholic with all his aids to salvation falls many times and is restored and strengthened by the Sacraments and other means of grace. The pagan falls and inevitably he sinks deeper and deeper into the mire of sin that will eventually drag him down to hell.

It has been pointed out that the Catholic child shortly after birth is incorporated into the Body of Christ by Baptism. Thus he becomes capable of attaining the very destination of life itself, the sight of God face to face for all eternity. With the pagan child it is a very different situation. If he dies before reaching the age of reason, he will be relegated to Limbo, a place of permanent but only natural happiness. Here in this state he will never see God to face.

⁶ America Press Translation, p. 8.

He will never know the joys of which St. Paul writes so expectantly: "Eye hath not seen, nor ear heard: neither hath it entered into the heart of man, what things God hath prepared for them that love Him."⁷ If he does reach the age of reason, however, he must make a very vital decision. It will be his very first rational act. He must choose either God or created things. If he chooses God, i.e., if he finds within himself a strong desire to be a child of God, he receives at that moment what is known as Baptism of desire—a sufficient, though extraordinary, means of membership in the Church. Should he die at that moment in the state of sanctifying grace, he would go to heaven. If on the other hand he deliberately turns away from God and chooses created things (and this is by far the more probable choice of one in original sin), then he commits a mortal sin which can damn him eternally. Thus it is utterly impossible for a pagan to be in the state of grace until he grows to love the one true God about Whom he can have but the vaguest notion.

However severe this doctrine may sound, it is not contrary to the mercy of God Who, as has been shown, desires that all men be saved, but Who gives more grace to some than to others. Every pagan has a conscience which tells him when he has broken the natural law. Likewise every pagan is given enough grace to repent of his sins against this law. Thus, if he always lives according to his conscience he will never deliberately offend God. He can be counted as a member of the Mystical Body, for his state of mind presupposes that he would embrace the religion of Jesus Christ if it should become sufficiently known to him. If such a pagan through no fault of his own should be ignorant of even the most fundamental truths of the faith, God would use extraordinary means to save him by revealing to him at least those truths which are absolutely necessary for salvation. According to theologians this would mean a belief in the existence of God, His divine Providence, the Trinity and the Incarnation. This extraordinary intervention of God, however, demands a pagan who has never wilfully flouted God's grace, almost an impossibility since a soul in original sin lacks sanctifying grace and has an almost overwhelming inclination towards evil.

THE CHALLENGE

How many people lose their immortal souls? No one, of course, can say. The Church, itself, has never officially pronounced that anyone is in hell. God in His boundless mercy may even have given such

⁷ I Cor. 2, 9.

archtraitors as Judas Iscariot and Martin Luther the grace of final repentance, a last chance to rejoin themselves to the Mystical Body of His Divine Son; and they may have accepted it. On the other hand Christ Himself has said: "Many are called but few chosen."⁸ The interpretation of this scriptural passage has always been a matter of dispute. A few interpret it literally. Most theologians today interpret it in a more consoling manner. Its precise meaning is known by God alone.

One thing, however, is certain; and that is that the Catholic is in the best position to be saved. Indeed, if he takes advantage of the means provided him by Christ, Founder of an infallible Church, he will infallibly be saved. The canonized saints took full advantage of these channels of grace. The Church has, therefore, declared beyond a shadow of a doubt that they are in heaven.

The whole purpose of the Catholic Mission Apostolate is to increase the number of the faithful who belong visibly to the Church. It has been pointed out that a few pagans and some Protestants belong to the Soul of the Church. This, without doubt, implies an indirect membership in the Body of the Church. Therefore, these people can be saved if they persevere in this state. Yet, even then, they are deprived of most of the means to salvation and will, on that account, have a much more difficult time saving their souls than do Catholics. It seems inevitable that many of their fellows, not belonging to the Church in any way, will be lost. Thus the missions present a challenge to every Catholic to share his superabundant spiritual wealth with the less fortunate members of the human race. Unlike earthly wealth, the more spiritual wealth is shared the more will divine dividends accrue to the sharer. This challenge of the missions will stand till all the people of the world are incorporated perfectly and visibly into the Mystical Body of Christ, the Roman Catholic Church. It is a task which cannot be left to the missionaries alone. All Catholics who appreciate their heavenly gifts ought to pray God without ceasing to show His mercy towards those "that sit in darkness and in the shadow of death."⁹

Otherwise they are in danger of failing in charity towards the most needy of God's creatures. In this, as in all things, they would do well to imitate the Saviour Who begged the heavenly Father: "That all may be one, as thou Father in Me and I in Thee; that they may be one in Us; that the world may believe that Thou hast sent

⁸ Matt. 20, 16.

⁹ Luke 1, 79.

Me."¹⁰ If they do this they will, according to Pope Pius XI, be sharing in a work that "surpasses any other works or testimonials of charity, as the mind surpasses the body; heaven, earth; eternity, time; and everyone that exercises this work of charity to the best of his ability shows that he esteems the gift of faith as much as it is meet and just that he should esteem it. . ."¹¹

¹⁰ John 17, 23.

¹¹ *Encycl. on Missions*—America Press trans. p. 4.

THE CHURCH IN HARRODSBURG¹

VICTOR FRANCIS O'DANIEL, O.P.

THE REV. GABRIEL GERMANN, O.S.B.

Saint Andrew's Rectory,
Harrodsburg, Kentucky

January 14, 1948

Dear Father Germann:

I am now an octogenarian, minus a few weeks. Your letter of December 15, 1947, found me in a hospital from which I returned home during the Christmas times, and am now trying to regain my strength. It is coming back very, very slowly. For these reasons, you must not expect too much from me. Years ago I made notes from a number of talks with an old friend, now dead, who as a boy lived in Danville and often accompanied the fathers of Saint Rose's, particularly Father Joseph Thomas Ryan, on their journeys from Danville to Harrodsburg and other places. What I write you now is largely taken from those notes. I could also send you a copy of them, as they might perchance be of some help to you for your proposed good work; but, I think, it will hardly be necessary.

Catholicity in Harrodsburg is an almost untouched field, because, of course, there were long but very few of the faith there and in the vicinity. Bishop Spalding's *Early Catholic Missions in Kentucky*, Father (later Bishop) Maes' *Life of Father Charles Nerinckx*, and Ben Webb's *Centenary of Catholicity in Kentucky* barely mention Harrodsburg. You will find something of a list of the early missions of Kentucky in these three works. One is also given on pages 78-79 of my *Life of Bishop Edward Dominic Fenwick, O.P.* You probably have access to these books. I am sure you can find them at Nazareth. Spalding, early in his book, and Webb (pages 44 ff) say Doctor George Hart and William Coomes were at Harrodsburg at an early date, and were the first Catholics in Kentucky.

¹ The following letter was written by the author in reply to a request from Fr. Germann for information as to the history of the Church in the Kentucky community.

However, a list of early settlers at Harrodsburg given on page 624 of volume 2 of Richard H. Collins' *History of Kentucky* (Covington, 1882) shows several distinctly Catholic names—Bowman, Coffey, Callihan, Hogan, Pendegast, Gordon, Worthington. Perhaps they had lost the faith before going to Kentucky, or their descendants lost it there because of the lack of priests. Webb (page 24), justly I think, maintains there were many, many such defections in the state for the same reason. On page 98 Webb quotes a letter of Father (later Bishop and Archbishop) Francis Patrick Kenrick in 1827 showing that he made at least one missionary trip to Harrodsburg. I note this, for it may be of interest to you.

In the early days Fathers Stephen Theodore Badin and Charles Nerinckx built a brick church (Saint Patrick's) in Danville, Kentucky, which was opened sometime in 1810. Some have said that this was the first brick Catholic Church in Kentucky. But I have documentary proof in Father Badin's own handwriting that Saint Rose's, near Springfield, was the first blessed and used in the state. Webb, page 576, shows that the Danville church was soon lost. Daniel McIlvoy, who had neglected to execute a deed to the land on which it stood, failed in business, and all was sold to pay his debts. It is said that the building still exists, and is used for dwelling purposes.

In view of the lack of records, it would now perhaps be impossible to determine the precise date, but it seems quite certain that not long after the above catastrophe the fathers of Saint Rose's took charge of the few faithful in and around Danville, and administered to them as best they could with their own limited numbers and their work at home. The traditions of Saint Rose's and all other indications bear out such a conclusion so clearly and so strongly as to preclude any doubt. At least, a lifelong study leaves none in the mind of the writer. In 1824 Father William Raymond Tuite, then provincial of the Dominicans in Kentucky, was obliged by the exigencies of the College of Saint Thomas of Aquin run in connection with Saint Rose's to relinquish Danville and other missions. He thereby incurred the displeasure of Bishop Benedict Joseph Flaget. This is responsible for not a little of the misrepresentation of the Dominicans in Kentucky found here and there, and enhanced by Father (later Bishop) Maes' life of Father Nerinckx.

Saint Rose's baptismal records down to 1830 have disappeared in some way. I often saw them years and years ago. Those still extant combine with the distinct traditions of Saint Joseph's Province to show that not long after the close of the College of Saint Thomas of Aquin, 1828, the fathers of Saint Rose's again took over the mission

of Boyle, Mercer, Garrard, and possibly other counties. Now and then the books show a baptism in those places. But because the locality is not always noted, and some (perhaps not a few) of the slips of paper on which the records were made were lost by the priests in their long and painful journeys, it is not possible to determine the precise date when the Dominicans resumed their heroic apostolate in those parts of the state.

Father Joseph Thomas Ryan, after his ordination in 1848, seems certainly to have been the priest who principally cultivated the spiritual fields of which we have spoken. Some years ago there lived here in Washington a clear-headed old gentleman with a splendid memory who was brought up in Danville from infancy, John J. Stretch. From 1856 to 1859 he attended the college temporarily reopened at Saint Rose's. (See his letter in *An American Apostle: Father Matthew Anthony O'Brien, O.P.*, which I send you, pages 188-190.) Later he served on the northern side of the Civil War, afterwards getting a governmental position in the National Capital. I met him often, and we became intimate friends. He knew the missionaries, especially Father Ryan, who went to Danville in his day. He loved Saint Rose's, where he had studied, and liked to talk about the place and the fathers and brothers whom he met there.

Father Ryan, he often said, was a veritable apostle and the priest who nearly always attended Danville. His visits to the town were not frequent, not more than once a month, if that often; but, under the circumstances of the time, he could not do more. He always notified the Catholics when to expect him. From the time he was big enough young Stretch almost unfailingly accompanied Father Ryan from Danville, his first halting place, on to Harrodsburg, Shakertown, then known as Pleasant Hill or Union Village, about seven miles above Harrodsburg, and other places, or wherever he could find one of the faith. Everyone liked the gentle, kindly, and zealous Friar Preacher. The Catholics idolized him and ever received him almost as they would an angel. After the loss of the church in Danville, Mr. Stretch used frequently to say, Father Ryan and the other priests said mass there in private houses. Father Ryan did the same in Harrodsburg and wherever Stretch accompanied him. It was a case of necessity, and not an altogether unusual thing in those days.

We may now turn to a few brief records which are not without interest, and throw some light on Catholicity in Harrodsburg. But, first, it may be well to note that, after the war between Mexico and the United States, and with the approbation of Congress. General Winfield Scott used the money he procured from the southern coun-

try for the establishment of the well known National Soldiers' Home in the District of Columbia. It is one of our best institutions of the kind. At first, it was called the Military Asylum. From the start it has sought to have Catholic chaplains for the inmates of that faith as well as ministers for those of other creeds. In other words, it has been conducted on broad lines free from religious bias, in keeping with our national constitution.

On page 66 of volume 1 of the revised and enlarged edition of the *History of Kentucky* by his father, Lewis Collins, Richard H. Collins says: "May 8 [1853]—U.S. military asylum located at Harrodsburg Springs, which are purchased for that purpose from Dr. C. [Christopher Columbus] Graham at \$100,000." Page 69 of the same volume tells us that the state legislature, February "23, [1854] cedes to the U.S. jurisdiction over the Harrodsburg Springs for a military asylum." And page 81 of that volume notes: "October 19 [1858]—U.S. military asylum at Harrodsburg discontinued, and inmates removed to the asylum at Washington City." Finally, facing page 602 of volume 2 of his history, Collins gives a nice illustration. Under the picture is the following printed information: "HARRODSBURG SPRINGS, KY. (Became U.S. Military Asylum, May 8, 1853; Destroyed by fire.)"

Unfortunately, Collins does not give the date of the conflagration; and we have not found it elsewhere. As will be seen later, Doctor Christopher Columbus Graham, from whom the National Soldiers' Home purchased the Harrodsburg property, was a benevolent friend of Father Ryan. Mr. Stretch often spoke of him. He was an outstanding man of Harrodsburg in his day. Collins refers to him several times in his history. Volume 2, page 87, shows him living in Louisville in 1876 in the ninetieth year of his age.

The National Soldiers' Home was not much more than in its incipient stages when it extended its patronage to the first state west of the Alleghany Mountains. Evidently it wished to see its broad spirit carried out there also. Possibly this combined with the friendship between Colonel, later General, Robert Anderson and Father Ryan and the facts that there were some invalid retired Catholic soldiers in the diminutive Kentucky institution and that there was sufficient room in it for them and the few faithful in Harrodsburg and the immediate neighborhood to gather for divine services without too much inconvenience may explain the following two records in the archives of the National Soldiers' Home:

"January 30, 1854. The Governor of the Branch Asylum at Harrodsburg, Ky., inquires if the Catholics may be permitted to erect an

altar in the rear of the room used for worship." And the Home's Letter Book, page 258, notes that "the Board informed him that there was no objection to Roman Catholic worship at the Asylum, provided it did not interfere with other denominations."

To this we may add that the Home in Washington freely permitted the Catholics of the neighborhood to assist at the services of its Catholic chaplain until its inmates of the faith became so numerous that there was not room enough for all in the chapel. It may also be noted that Collins' history speaks of General Robert Anderson in several places. Pages 218-220 of volume 1 give an outline of his life. He is another of whose friendship with Father Ryan Mr. Stretch used to speak. Father Ryan had a small altar erected in the "Branch Asylum" at Harrodsburg shortly after its opening, the aged but still physically and mentally spry former union soldier often told us. He served mass at it more than once. However, it was not long before it was destroyed by a little fire that did practically no damage to the building. Possibly through fear of a greater disaster, it was not replaced by another. I have seen a statement in some paper or letter about the destruction of this altar, but can not now lay hands on the document. After its loss the Dominican continued to say mass in private houses again, but prayed for the time to come when he could have a church for his diminutive but faithful flock. Mr. Stretch has been dead twenty years or more, but the delightful talks with him are still vivid in our memory. The following letter shows that the apostolic missionary did not delay much before beginning his efforts to have a Catholic house of prayer in Harrodsburg.

"Zanesville, Ohio.,
March 3rd/56.

"Right Rev. Father:

"On my return from St. Rose's to this place I accompanied Fr. Ryan on a mission to Harrodsburg. On the morning of the 25th inst. we assembled as many Catholics as we could from the vicinity. From what I learn we could have a congregation of about 200 in that place. Were there a small chapel built and divine services occasionally on Sundays, a great deal might be effected for the good of religion, particularly for the rising generation. I made arrangements with Fr. Ryan to have mass in Harrodsburg on the first Sunday of June so that everyone who bears the name of a Catholic may be able to be present. The people are willing and anxious to purchase a little lot and erect a small edifice; and I think it can easily be done. There is

apparently less bigotry and prejudice among the non-Catholic population than perhaps in any other part of Kentucky.

"With your permission, Rt. Rev. F.[ather], we will be able to plant the holy cross in the oldest settlement of Kentucky. The lot may be secured and a little congregation formed, subject to whatever disposition you may be pleased hereafter to make. On my way to St. Rose's in about two weeks from this I will be in Harrodsburg and encourage the good people in the undertaking, provided you, Right Rev. Sir, deem it prudent to give your sanction to such a proceeding. A few lines from you on the subject will find me in a few days at the Most Rev. Archbishop's in Cincinnati.

"Asking your blessing and recommending myself to your prayers,
Believe me

Yours obediently in Xt.

James Whelan,
Prov. [incial], O.S.D."

"Rt. Rev. M. J. Spalding, D.D.,
Bishop of Louisville, Ky."

There can be no question but that Bishop Martin John Spalding wrote a sympathetic and favorable reply to the above beautiful letter, although it seems to be no longer extant. However, the erection of a Catholic church in Harrodsburg at that day was a hard, slow, and tedious task. While there must have been further correspondence on the subject, the next letter referring to it we have found is dated more than nine months after that of Father, later Bishop, Whelan produced above. Father Matthew Anthony O'Brien, prior and pastor at Saint Rose's at that time, wrote the bishop on December 16, 1856, about a matrimonial case. At the end of his brief epistle he says: "The Rev. Father Ryan has been lately at Harrodsburg, and I am happy to inform you that matters there look very flattering. The people of the town and vicinity have subscribed liberally, indeed beyond his expectations."

Father O'Brien's roseate view, we are inclined to think, was in great measure due to his unusually optimistic spirit. There were still not a few difficulties to be met and overcome. This combined with the distance of Harrodsburg from Saint Rose's, the necessity of questing for means in Louisville, and Father Ryan's other work, whether at home or on the missions, to delay the erection of a Catholic church in Kentucky's oldest town. This may be seen from a letter of Father Ryan to Bishop Spalding which is now made public for the first time.

"Saint Rose's Convent
Sept. 10/57.

"Right Revd. Bishop:

"I received your kind favour of the 4th inst. by the last mail. Major Alexander left me a check for a \$100 before leaving Herrodsburg for Louisville on the 28th August, with the understanding that I might use it if necessary in case yours did not reach me in time, which the Major considered would not probably [happen] by reason of your absence. I used the check on the 31st of August left me by the Major. And he now retains the check for a \$100 which you, Bishop, of your kindness were pleased to send me. This makes matters even. I am under many obligations to the good Major and his family for their many acts of kindness, etc. I am also much indebted to Mr. Ben Trapnall for his kind attentions and to Dr. Graham and his family for their benevolence. The Dr. subscribed and paid \$50. The majority of [the] citizens in town and country are seemingly well pleased with the purchase, so far as I could learn and judge, with the exception of some of the K.N. [Know-nothing] family.

"My constant desire and wish, in the event of my succeeding in attaining the object in view, has ever been to name the place [the church in Harrodsburg] in honor of the Blessed Virgin, placing it under her maternal patronage after it has been once purchased for [the] good of religion and the greater glory of God. For this reason I asked Father Provincial for the privilege and permission to name the place, in case I should buy it. Father Provincial freely granted what I asked and petitioned for. But I did [not] then specify the name I intended, as I had not yet bought the place. The name of my choice always has been, and now is, Saint Mary's, Harrodsburg, Ky. And this name I hope and humbly supplicate will, Right Revd. Bishop, meet your kind and paternal approbation.

"In reference to the time of giving church I might, I suppose, say once a month, but not oftener. It may not be this often for a few months, though I wish it could be. One of the houses, and the one most suitable for the chapel, is yet occupied by one Mr. Graham and may be until the 1st of next January, 1858, at which time the lease will expire. He will not leave it before that time, as he holds it on lease until then. So far as he himself is concerned, Mr. Graham is now a teacher in that town, and a thorough-going K. Nothing [Know-nothing]. The poor devil takes it hard that the Pope has now got him. As far as knowing who the Holy Father is, the poor man has no idea whatever. He was soon very troublesome in the clerk's office to Mrs.

Sutton from his repeated expressions and solicitude for having been disappointed [by my] buying the property, etc. The good madame gave him to understand that he had now to behave himself.

"I would probably have secured the place before leaving, but I had not the means to do so for a few months, least [obsolete for lest] it should seem to them to throw suspicion on the whole community, which was, and is, remote from my thoughts. There are some, only a few others, very few even of the K.N. [know-nothing] family, whose temper would require this precaution. Some of them, with the present occupant, Graham, even, of course, [are inclined to make trouble]."

This letter of Father Joseph Thomas Ryan is the longest of the very few we have seen from his pen. Partly because of its length we pause here in its reproduction in order to lay before the reader a few appropriate facts and some information that he might wish to have before proceeding further. No one can have failed to note that it is delightfully quaint and interesting as well as full of history pertinent to Catholicity in Harrodsburg. Unfortunately, the missionary's handwriting is sometimes difficult to decipher, and the photostat we were obliged to use is not as clear and distinct as one would like to have it. That explains, in part, why a number of words are put in brackets. The last five at the end of the document so far given certainly represent its meaning, although the original there is too illegible to be made out with accuracy. And it may be well to note that all the letters used in this little history were photostats. Their value is enhanced by the fact that the originals, formerly in a large trunkful of documents at the old Saint Thomas' Orphan Asylum, once a seminary, Louisville, Kentucky, we are informed were destroyed by fire while Father James Patrick Cronin was administrator of the diocese. We can only thank God that those we needed had been photostated. Luckily, they are all marked "Louisville Archives," which shows their source.

The document is a clear proof in Father Ryan's own handwriting of the close friendship that existed between him and at least some of the leading people of Harrodsburg. Major Alexander, the governor of the "Branch Asylum" of the National Soldiers' Home in the town, was probably the Colonel Francis N. Alexander mentioned on pages 142 and 150 of volume 2 of Collins' *History of Kentucky*. Doctor Christopher C. Graham, as has been seen, was the gentleman from whom the Soldiers' Home purchased the property in Harrodsburg. Page 604 of volume 2 of Collins' history shows that Benjamin C. Trapnell was a member of the state's legislature about the time he lent money to Father Ryan in the interest of a Catholic church in its

oldest settlement. About Mrs. Sutton, who was evidently a friend, and Mr. Graham, the schoolteacher and a Know-nothing, who was an antagonist, we have learned nothing more than is given in the missionary's letter. However, one feels inclined to think that the trouble maker was no connection of the amiable Doctor Graham. As Know-nothingism was then rampant in the state, the document is something of a confirmation of Father (later Bishop) Whelan's statement, which the reader has seen, in his communication with Bishop M. J. Spalding on March 3, 1856: "There is apparently less bigotry and prejudice among the non-Catholic population [in and around Harrodsburg] than perhaps in any other part of Kentucky."

Let's now return to Father Ryan's letter to Bishop Spalding on September 10, 1857, which was interrupted for the sake of notes and comments that appeared pertinent and appropriate to help the reader about what he had seen. Only the postscript, which is of no moment, will be omitted. In this paragraph, which is the last of the document, the zealous hard-working Friar Preacher tells his chief pastor:

"Work of every description is so high there, as is usual in all our country towns, that it would take nearly, if not more than, \$200 to put the place in proper fix for church purposes. And I have not the first dollar to meet the subsequent payment of \$800 in one and two years. Some there are in Louisville who have subscribed, having met them in my travels. Were I then to find time and permission to go down to Louisville to collect these few scattered items, I most respectfully ask permission, Bishop, to call on some others, there being but few I would ask or trouble.

"Requesting the aid of your pious prayers and Episcopal blessing for all, I remain, Right Revd. Bishop,

"Your most humble and obedient servant in J.C.
Br. Jos. Thos. Ryan, O.S.D."

Apparently the model missionary was not much given to writing letters; and none of those that he must have received have been preserved. For this reason, we have no further correspondence about the church of Harrodsburg. However, the spirit and forthright candor of the document reproduced above combine with what we have now to note to show that Bishop Spalding certainly did not delay in granting all its proposals and petitions, and that Father Ryan hurried along with his work as rapidly as he well could. A record in his own handwriting in the Council Book of Saint Rose's, bearing the date of September 18, 1866, tells us that he closed the deal for the property in Harrodsburg in 1857, and that he purchased it in the name of the

Literary Society of Saint Rose's — evidently with the willing and ready approval of the bishop. On May 1, 1858, the Hon. Benjamin J. Webb, the noted historian, at the instigation of Bishop Spalding, brought out the first issue of *The Catholic Guardian*, Louisville. The purpose of the publication was to counteract the influence of Know-nothingism then prevalent in the state. The learned bishop himself was a frequent contributor to its columns. The paper continued its good work until July, 1862, when it was discontinued because of financial and other difficulties that arose from the Civil War. Its fourth issue, on May 29, 1858, gives a nice account of the blessing and opening of the Catholic church in Harrodsburg on Sunday, May 16, 1858. Father Ryan himself said the mass. Father Matthew Francis McGrath, his nephew and a noted orator, delivered an eloquent sermon, in which he clearly explained the credentials of Catholicity, largely for the sake of the non-Catholics among his audience.

For the sake of brevity, we refrain from giving *The Catholic Guardian's* interesting description of the occasion. Suffice it here to say that the ceremony took place eight months after Father Ryan's letter to Bishop Spalding which the reader has seen, and that it was attended by large numbers of both Catholics and non-Catholics. All displayed "the nicest decorum and the most respectful attention." Before his mass Father Ryan received a convert into the Church, Miss Anna M. Taylor, giving her the first baptism administered in the little new house of prayer. *The Catholic Guardian's* correspondent tells us of the joy and delight of the "devoted pastor" and all his flock on that memorable day for Catholicity in Harrodsburg. Indeed, it would be easier to imagine than to depict in writing the spiritual exultation of the pious missionary and the faithful under his charge over that event. We may call it the crowning work of his great labors in Mercer County. Possibly, next to his priestly ordination, it was the happiest day of his life.

Although it is a slight anticipation of a few things yet to be told, and somewhat interrupts the continuity of our story, this seems to be the best place to give a pertinent excerpt from a letter of Father Ryan to Archbishop John Baptist Purcell of Cincinnati, Ohio. On October 27, 1862, he wrote from Saint Rose's to that metropolitan to tell him of the death and will of one Daniel Cahill, a union soldier of the northern diocese, to whom he had administered in Kentucky. Then he says:

"Little did I think 14 years ago, when appointed by our Very Rev. Superior, Father Joseph Sadoc Alemany, to serve the missions in Kentucky, that I would now myself be administering and see other

Rev. Clergymen administering in Protestant meeting houses in these parts the Holy Sacraments to the faithful and to all those seeking their salvation—where at our backs might be seen rifles with bayonets, and medicines for the body. . . . Too much cannot be said in praise of the good people and families of Perryville, Harrodsburg, and Danville, in Boyle and Mercer Counties, for the constant kind attention, benevolence and Christian charity they daily extend to all the wounded, suffering and afflicted. It is truly edifying to see the charity of the one and the Christian patience of the other. I have scarcely in any one instance heard a bad word or complaint in any of the hospitals, though much pain, want and suffering prevail in all. The sight seems enough to make one weep bitterly and regret in his heart and soul to see such once happy and benevolent people dragged into such a horrid and horrible war.

"Asking your prayers and your Archiepiscopal blessing for all,
"I remain, Archbishop,

Your most humble and obedient servant
in Domino,
Br. Jos. T. Ryan, O.S.D."

The foregoing document gives a picture of the trials, toils, and hardships of Father Ryan and his brethren at Saint Rose's during the Civil War which one might seek in vain elsewhere. With that before the reader, we may proceed with our little history. The old *Catholic Almanac*, now succeeded by the *Catholic Directory*, which was often incorrect and behind with its information, does not mention Harrodsburg until its issue for 1861. Then it notes the place as a mission attended from Saint Rose's, but says nothing about a church there, although, as has been seen, the small house of prayer was blessed and opened for divine services on May 6, 1858, and had been in use for more than two years.

Because of the dread Civil War no *Catholic Almanac* was published for 1862 or 1863. That for 1864 gives Saint Peter's, Harrodsburg, attended from Saint Rose's once a month, which was certainly of a Sunday. The church is here called Saint Peter's, albeit, it will be recalled from Father Ryan's letter of September 10, 1857, to Bishop Spalding, that the missionary had obtained from Father James Whelan, then provincial, permission to choose whatever name he should prefer for the proposed fane, that he ardently wished to place it under the patronage of the Blessed Virgin, and that his heart was set on Saint Mary's. However, the *Catholic Almanacs* from 1864 and on show conclusively that Saint Peter's was eventually chosen. As

Father Whelan was still provincial at the time of the blessing and opening of the house of prayer in 1858, and was a close friend of its builder, one can but see that the change was made amicably. There seems to have been some outside influence in the matter. Quite possibly Bishop Spalding himself suggested it because Saint Peter of Verona, often called Saint Peter Martyr, was a Dominican; and a hint from him would be as good as a command for Father Ryan.

Be that as it may, the *Catholic Almanacs* for 1865, 1866, and 1867 all note Saint Peter's, Harrodsburg, attended from Saint Rose's once a month. That for 1868, retaining the name, shows the place attended from Lebanon once in two months. It is quite possible that Saint Peter's was turned over to the care of the clergy of the diocese in 1866, and the publisher of the *Catholic Almanac* did not get the information in time for the issue of 1867. It is at least the tradition of the province that Father William Dominic O'Carroll, who persuaded Bishop Peter Joseph Lavalle of Louisville to relieve Saint Rose's of the charge of the bordering parish of Holy Rosary, Manton, in 1866, was also responsible for the relinquishment of Saint Peter's, Harrodsburg. The mission of Danville, it seems quite certain, was given up at the same time, and for the same reason.

Father O'Carroll belonged to the Province of Ireland, where things were different. In 1865 he was sent to Saint Joseph's Province as provincial. He was not used to the missionary work of the Dominicans in the United States. Accordingly, from the start, although he knew that he was not acting in accordance with the wishes and spirit of his American brethren, he began to throw a damper on that apostolate. Later he went to Trinidad, British West Indies, where he died coadjutor bishop of the Archdiocese of the Port of Spain.

Since Harrodsburg, and also Danville, passed from under the administration of the Friars Preacher at that time, our little history is completed, as far as Saint Rose's is concerned. The writer has never had time to trace the subject further. At this juncture, he is rather too old and incapacitated to undertake to do so. Besides, there are other matters that demand all his remaining strength and attention. Suffice it then to say here that the present church in Harrodsburg is named after Saint Andrew, and that the one in Danville is placed under the patronage of Saints Peter and Paul. Just when and by whom they were erected he can not say. The Benedictines are now cultivating the spiritual field that was long tilled by the Dominicans in bygone years.

As he might be called the father of the Church in Harrodsburg, a brief outline of the life of the Rev. Joseph Thomas Ryan, O.P.,

seems appropriate for the phase of the Catholicity of Kentucky that has just been laid before the public for the first time. For the life of us, one can not understand how the Hon. Benjamin J. Webb happened to overlook the remarkable missionary in his splendid work entitled *The Centenary of Catholicity in Kentucky*. Doubtless it is to be explained by the fact that we all make slips now and then. "Optimus Homerus quandoque dormitat." Father Ryan was born in Nenagh, County Tipperary, Ireland, December 21, 1819. His parents were Timothy and Judith (McGrath) Ryan. He made his religious profession as a Dominican at Saint Rose's, near Springfield, Kentucky, August 3, 1839. Archbishop Samuel Eccleston of Baltimore, Maryland, the first metropolitan of that mother see of the country to visit the then west, ordained him at Saint Joseph's, near Somerset, Ohio, June 18, 1848. Very shortly afterwards the young priest was returned to Saint Rose's, where he had entered the Order, and at once began the extraordinary apostolic career which the reader has seen.

In 1863, after fifteen years of arduous and fruitful labor in Kentucky, he was given a few months vacation in his native Ireland that he might visit his parents whom he had not seen for a quarter of a century. It was the only time he ever went outside the confines of his Province of Saint Joseph. Returning home, he continued at Saint Rose's until after the place, through an Irish Provincial, Father William Dominic O'Carroll, relinquished Harrodsburg and its other missions. About that time, as he was an eloquent and effective preacher, Father Ryan was associated with those of his brethren engaged in giving parochial missions in New York and other parts of the east. Although they shone in that ministry, he held his own with the best. But the Kentucky priory remained his home for a while longer. From sometime in 1867 to 1868 he was assigned to Saint Thomas', Zanesville, Ohio, that he might not have so far to travel for his labors. Then, for he loved the venerable mother-house of the province, where he had entered the Order, he was again domiciled at Saint Rose's. However, he was often away helping on the parochial missions. Everywhere he won friends and ardent admirers. In 1876, as his health was beginning to wane, the holy man was appointed chaplain of the Dominican Sisters of Saint Mary's of the Springs, Columbus, Ohio. There he died rather suddenly during the night of November 25, 1877, when he was preparing to go back to his alma mater, where he wished to end his days. Happily, he received the last sacraments of the church in his final moments.

It is not often that even a priest's death causes such profound

and universal sorrow as did that of Father Ryan. At the request of good Bishop Sylvester Horton Rosecrans, the first chief pastor of the diocese, the body of the beloved missionary was taken to the cathedral of Columbus, where a solemn requiem mass was celebrated for the repose of his soul. The stately edifice was filled with mourners. A classmate, Father James Vincent Edelen, P.G., delivered a touching sermon. The remains were then taken to Saint Rose's that the dead Dominican might be laid to rest in the cemetery of the house that he preferred above all others, and from which he had served God far and wide through nearly all his priestly life. There another solemn requiem was sung for him. Both Catholics and non-Catholics came from the extensive country-side in large numbers to pay their last respects to the faithful and beloved Friar Preacher. The old mother church and priory has had few such numerously attended funerals. Father John Ambrose Durkin, S.T.Lr., then a young but rarely brilliant and eloquent priest, delivered a eulogy that brought tears to all eyes.

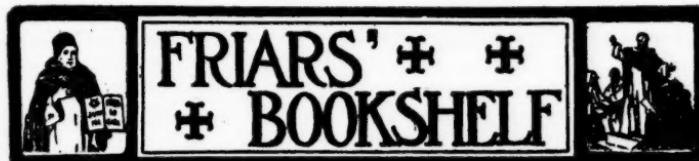
In its issue of December 1, 1877, *The Catholic Columbian* of Columbus, Ohio, paid splendid tribute to Father Joseph T. Ryan as a true priest and apostle. On December 8, 1877, *The Freeman's Journal*, of New York, gave an account of his life and merits which was so beautiful that *The Catholic Columbian* copied it in its issue of December 15, 1877, although it had already given one of its own. The resurrected *Catholic Advocate* of Louisville, Kentucky, on December 6, 1877, apparently while waiting for another it had under preparation for itself, largely reproduced the article that appeared in *The Catholic Columbian* the previous week. Then, on December 13, 1877, *The Catholic Advocate* published its special eulogy, which is both longer and more laudatory than the others. That was only natural, for the Diocese, now Archdiocese, of Louisville was the principal field of the saintly Friar Preacher's fruitful and endless labors. In Kentucky, indeed, he practically lived in the saddle for years, hearing confessions on his long journeys wherever he could find a Catholic, not infrequently effecting conversions, and using the broad faculties of that day to say mass in private houses and on all sorts of improvised altars.

All three of the Catholic papers mentioned above lay stress on Father Ryan's zeal, humility, spirit of religious obedience, model priestly life, and thirst for the salvation of souls. They do not hesitate to say that his native land, though "the Isle of Saints," has given the United States no more exemplary, tireless, or efficient harvester in the vineyard of the Lord. One can but regret that his life has not

been written. But, because sufficient documents have not been preserved, a biography that would do him full justice would now be all but impossible. His memory will never die in Saint Joseph's Province or in central Kentucky, where he was one of that state's veritable apostles. The venerable John J. Stretch, who has been often mentioned in these pages, and who knew whereof he spoke, ever maintained that whatever there is of Catholicity in Boyle and Mercer counties and adjacent parts of Kentucky is largely due to the zealous administrations of the Dominicans from Saint Rose's, and especially of Father Joseph Thomas Ryan, in bygone years.

Victor Francis O'Daniel, O.P.

Washington, D. C.,
January 24, 1948.



Lady of Fatima. A Play In Two Acts. By Fr. Urban Nagle, O.P. New York, The Declan X. McMullen Co., Inc., 1948. pp. 111.

For anyone who has in mind the furthering of Truth by means of the theatre, *Lady of Fátima* is a must.

The happenings of Fátima, Portugal, in 1917 will be a topic of conversation until the end of time. An outstanding leader in the field of drama has put the events into play form, successfully produced the play, and now offers the finished product to other theatres.

A play written and produced by Father Nagle and his Blackfriars' Guild is recommendation enough for any production; add to that fact the importance of Our Lady of Fátima and we have a noteworthy dramatic contribution. Helpful hints for presentation by Blackfriars' experts are included, as well as pictures of the simple scenery needed.

—M.S.W.

Reading Between the Lines. By Ferdinand Valentine, O.P. Oxford, England, Blackfriars Publications, 1947. pp. 159. 6/net.

Too often today the faithful, when they hear the Gospel read to them on Sunday or when they read the Scriptures privately, fail to realize the rich personal value and significance of the word of God. Either there is no attention paid to the words, or the attention is completely passive, with the result that the sacred teachings fall on barren soil. The reason for this unfortunate condition is simple enough: the people, although constantly encouraged to read the Scriptures, have not been taught *how* to read them. The average lay-man's knowledge of Scripture study is limited to a few years of elementary-school Bible History, which is far from adequate in correcting the present problem. This is all the more unfortunate when we consider the availability today of the new English translations of the New Testament.

In order to give some practical norms to meet this difficulty, Father Valentine has written his latest book: *Reading Between the Lines*. It is the third in a series entitled "The Theopila Correspondence," and offers an application of the principles of the spiritual life

expounded in the two previous works. The book is written as a series of letters to an imaginary character, Theophila; and it attempts to fulfill her request for an explanation of the Gospel for the average reader. Always keeping his reader in mind, the writer expresses himself in clear language and avoids the intricate exegetical problems that would hinder rather than help beginners.

With eight passages from St. John's Gospel as his subject matter, Father Valentine first explains the literal meaning and then shows how to apply the spiritual meaning. The reader will profit by this treatment, if he will simply allow himself to be led by the author through each of the incidents of our Lord's life. Then, after a sufficient analysis of the author's technique, the interested student will be able to read the remainder of the New Testament intelligently and fruitfully.

—M.J.C.

The Cure of Ars. By Sister Mary Ansgar, O.P. London, W. C. I, Bloomsbury Press, 1948. Pp. 47. 2/6.

Since she prepared this work for young readers, Sister Mary Ansgar has made excellent use of many illustrations to portray the life of the saintly Cure of Ars. Moreover, by her simple language and orderly arrangement of events, the author has shown that as the young Jean Vianney tended sheep in his native village, as he struggled to master his seminary studies, and as he devoutly met the problems of his remarkable ministry, there was one inspiring thought that governed his actions: the love of God and of souls. It is to be hoped that the young ones who read this highly recommended account of a great lover of God will find in it a stepping stone to holiness; and will be encouraged by it to pray especially for God's priests.

—L.E.

Perfection Chretienne et Vie Conjugale. By J. M. Perrin, O.P. 39 Boulevard Latour-Maubourg, Paris, Les Editions Du Cerf, 1946. pp. 187.

The Church's teachings and exhortations concerning marriage and the family are summarized in Pope Pius XII's *Mystical Body*. The Supreme Pontiff there discusses the rôle of the fathers and mothers of the Christian family; and vigorously reviews their duties, their responsibilities, and their courses of action. Following the wise words of the Holy Father, Père Perrin has gathered together the Church's and St. Thomas' teaching on Christian marriage. In the first part of his work, entitled "Principles of the Solution," the author explains the nature of Christian life and Christian perfection, noting

that the call to perfection, echoed in the words of Christ: "Be ye perfect as your heavenly Father is perfect," is extended to all men and women. And especially in the family must the perfection of Christian life be attained by the faithful practice of the works of charity. By means of this charity the worries and cares of family life will become occasions for the gaining of great merit.

In concluding, the writer insists that the Christian family must be aware of God's presence in its midst. Jesus should be there, as the Model, as the Center and the Friend to Whom all will be confided. When God becomes so present, the Christian family will be a happy society, since it will be tending to Christian perfection through charity.

—A.D.

St. Dominic in Early Tuscan Paintings. By George Kaftal, D.Phil. Oxford, England, Blackfriars, 1948. pp. 95, with 41 illustrations, each accompanied by notes and bibliography.

There is no denying the prominent place of St. Dominic and St. Francis in the 13th century. From about a dozen followers, the Order of Preachers grew in a hundred years to an organization fertile enough to have borne 13,000 martyrs alone. The powerful figure of St. Dominic, reflected in that remarkable growth of his Order, soon inspired artists and illustrators of manuscripts.

In this book we have some very fine reproductions of portraits and scenes from the life of the saintly Spanish founder painted by the 13th century Tuscan School. This school is especially renowned because of the fame of its beloved master of religious art, Fra Angelico. The progress of the school is represented by the chronological ordering of the pictures. In particular, Dominican art students and historians will appreciate this arrangement.

The volume is divided into two parts: Images and Scenes, representing incidents and miracles in which St. Dominic figured. Besides scholarly notes and a bibliography with each picture, there are several excerpts from Theodoric's *De Vita et Miraculis S. Dominici* giving the inspirational origins of some of the pictures.

—A.S.

The King's Hostage. By E. Virginia Newell. St. Meinrad, Indiana, The Grail, 1948. pp. 68, with illustrations. \$1.50.

This book offers, short and interesting life of St. Margaret of Hungary, the Dominican Sister who became a saint despite the obstacles placed in her way by her royal family. The work is written

for children and presented in a style that will appeal to young, imaginative minds.

Miss Newell simply tells how King Bela offered his little daughter, Margaret, to God, provided that Hungary would be spared destruction from the hands of the Tartars. His prayers were answered, but the king refused to carry out his part of the promise. Margaret, however, in spite of strong opposition from her father, entered the convent and offered her life completely to God.

Parents and teachers of the young will find in this work another effective means to persuade their charges to follow a life of virtue.

—S.J.M.

The Imitation of Mary. By Thomas a'Kempis. Edit. by Dr. Albin de Cigala, S.T.D., Ph.D. Transl. by a Dominican Sister. Westminster, Md., The Newman Press, 1948. Paper \$1.00. Cloth \$2.25.

There are few books which have found the degree of popularity which Thomas à Kempis' *Imitation of Christ* enjoys among Christian readers. Those who have long used and loved this devotional classic will appreciate Dr. de Cigala's desire to gather into one volume à Kempis' considerations of the Mother of God. The *Imitation of Mary* is written in the same style as the *Imitation of Christ* and will provide ample material for meditation on the part the Blessed Mother plays in the economy of the Redemption. The work is divided according to the mysteries of the life of Mary; joyous, sorrowful, and glorious. The editor has supplemented the text itself with homilies and meditations "to aid the reader to derive more fully its fruits." Sorry to say, the book suffers from the disappointing character of these additions by the Paris theologian. There are too many statements which need clarification. We agree that the book must be read with the heart but we insist that the heart may not be permitted to confound the head. The very vagueness of such statements as: "Sanctity is only sustained heroism. Through our own effort we can arrive at this sublime state." p. 89, is certainly to be regretted and detracts from the worth which should belong to a book such as this.

Because of the sublimity of the subject matter and the reputation of the original author, it would be gratifying to be able to commend this book without reservation. The obscurity found in the additions and even, at least in one instance, in the text itself, prevents any whole-hearted recommendation to Catholic readers. —T.O.S.

Dante Theologian, The Divine Comedy. By Rev. Patrick Cummins, O.S.B.
St. Louis, B. Herder Book Co., 1948. pp. 604. \$6.00.

Dante Theologian is the work of a scholar. Father Cummins offers a new translation of the *Divine Comedy* in his recent book. The blurb boasts that this is probably the first translation that follows Dante's own *terza rima* and the measure of his lines. The author has made a supreme effort to remain true to the Master. The reader must decide whether or not he has succeeded. There will be many who think that he has; many too who will think that he has not.

A worthwhile addition to students of the *Divine Comedy* is the inclusion of Pope Benedict XV's Encyclical on Dante. The work also features a commentary of 172 pages, closely linking Dante's genius to that of St. Thomas Aquinas, and a 52 page Dictionary of Proper Names.

Father Cummins is well qualified as translator and teacher of the world's greatest poet. His many years of study have given birth to a worthy volume.

—A.T.

Saint Louis de Montfort. By George Rigault. Port Jefferson, New York,
The Montfort Fathers, 1947. pp. 178. \$2.00.

This book, a translation from the French and the first full-length book in English on Saint Louis' life, gives us a little insight into the life of this recently canonized saint. Though the translation is not as popular in style as many of the modern lives of the saints, still the unfolding of the character and heroic sanctity of St. Louis makes the book interesting and instructive. The life of St. Louis should remind us to be ever devoted to Jesus Crucified and His Mother, and in tribulations to have complete trust in Jesus and Mary.

The first five chapters are devoted to the Saint's life; the story of a man who, amidst great trials and difficulties, became a zealous missionary and apostle of the Rosary in northwestern France at the beginning of the eighteenth century. The sixth and seventh chapters treat of his method of teaching and preaching. The last chapter explains the influence of St. Louis in the founding of the Daughters of Wisdom and the Company of Mary (Montfort Fathers).

Upon reading the author's comments about sanctity, we should not conclude that sanctity is for a few extraordinary souls. On the contrary, we all can and should strive to become saints in our ordinary daily lives, even if we cannot imitate some of the heroic deeds of St. Louis.

The advice about going to Holy Communion, p. 162, should be understood in the light of the present discipline of the Church.

—L.L.B.

Total Power. By Edmund A. Walsh, S.J. New York, Doubleday & Company, Inc., 1948. pp. 373. \$5.00.

Total Power is the first of three books dealing with the idea of power to be published by Father Walsh, Regent of the School of Foreign Service, Georgetown University, and internationally known geopolitician. Material for the book was gathered during his service as Consultant in the Office of Chief of Council at the Nuremberg trials where he was entrusted with the collection of evidence regarding Nazi persecution of religion, and with the examination of Dr. Karl Haushofer, leading German geopolitician.

Fr. Walsh first treats of his examination of Haushofer and of the Nazi abuse of geopolitics in their bid for empire. Next he analyzes the concept of power. Though insisting that power is in itself good, because it is a natural affection of man, the author strikes the theme of his book when he declares that the world must spiritualize its notion of power and thus arrest the secularizing process begun four centuries ago.

Despite the fact that World War II was the worst conflict in the history of man, Fr. Walsh calls it an interlude, a parenthesis. "Hitler snatched the scepter of world revolution from the Kremlin . . . strutted his little hour . . . and the scepter has now returned to Moscow." p. 259. Soviet Russia is the present day example of total power. Consequently, the third section of the book is entitled "Challenge," presenting an evaluation of the power and geopolitics of both Russia and the United States. Russia, by her weding to Communism, is pledged to world revolution and domination; America is the bulwark of power tempered by justice. The Soviet Union holds the ideal geopolitical position; the United States in the air and atomic age is an insular power, encircled by Europe and Asia, "flanked by waters that no longer separate but join."

Fr. Walsh concludes with an arresting declaration of America's responsibilities: stable foreign policy, military preparedness, intellectual and spiritual leadership, capitalistic house-cleaning. "Power controlled by justice obedient to the eternal law is the destined mission of America." p. 330.

The author's wide-awake attitude to the present day crisis is argument enough for the value of his book. Throughout one is struck

by the remarkable grasp and stimulating interpretation of history. Especially noteworthy passages are the appraisal of the Industrial Revolution, the ideological antecedents of Hitler, the formula and analysis of revolution, and the one-sentence key to Russian diplomacy.

—F.H.

Maurice Baring. A Postscript. By Laura Lovat. New York, Sheed and Ward, 1948. pp. 116. \$2.00.

This book is not a biography of Maurice Baring. It is but a postscript, a eulogy of the third versatile member of that great triumvirate, Chesterton, Belloc and Baring. Maurice Baring was a diplomat, adventurer, critic, novelist and, not the least of his achievements, one of the staff officers in the R.A.F. in World War I who received the highest praise from Marshal Foch himself. In this book the reader will find little about the exciting, full life of the well known writer. But one will read a very inspiring account of the most important scene in that life, the scene at his death bed. The memoir by Laura Lovat, Baring's host for the last five years of his life, is the most important part of the book. A few letters and some verse, along with an analysis of the effect of the classics on Baring's mind and a letter in French to Laura Lovat from Princess Marthe Bibesco, make up the rest of the book. All admirers of Maurice Baring should read this labor of love on the part of Laura Lovat.

—E.F.

The End. By Hugh Venning. Buffalo 3, N. Y., Desmond and Stapleton, 1948. pp. 303. \$3.00.

In this clever fantasy, the author carries his readers a hundred years into the future, and describes the nature of the Catholic people and the world as the Judgment Day draws near. The world of tomorrow, as imagined by Mr. Venning, does not make a wholesome looking picture; especially if one takes only a hurried glance at it. Only three Catholic countries remain: French Canada, Ireland and Poland; and these are marked for destruction by an anti-religious dictator who has united the rest of the world into a Greater Roman Empire. In this empire, religion is outlawed; materialism is openly advanced, so much so that human beings are no longer designated by customary names but are known rather by numbers; and the individual lives completely under the control of the State. However, into this cold atmosphere of unbelief, there comes a Mr. Emmanuel, a kind, sympathetic missionary of thirty-three years, who had been born in Palestine. Now the reader will begin to raise his hopes and to see clearly Mr. Venning's plan.

The gentle missionary gains the good will of the prime minister of the realm and is given permission to travel about doing his work of evangelization. Slowly, Mr. Emmanuel, by his patient work with the poor and the sick, forms a large following. In fact, when the dictator, now declaring himself to be God, calls for a plebiscite to recognize his Divine claim, only four percent of his people agree to fall down before him. And at this point the great test for the followers of the peaceful preacher begins.

Failing to win over Mr. Emmanuel by promises of great power, the dictator prepares to destroy the ninety-six percent who have deserted him. But goodness still prevails. St. Michael and the Angels appear to defeat the forces of the dictator; and out of the East appears the Son of Man, triumphant and glorious, to welcome His faithful children to their eternal homes.

This, in brief, is the story of Mr. Venning's first novel. Though many typographical errors mar it, the work is entertaining, thought-provocative and different. The reader will become fearful when he sees the degradation to which man of himself may fall; but the same reader should also become increasingly confident in the supreme power of God. Mr. Venning has done a praiseworthy job by emphasizing that Divine Power through the medium of a forceful novel.

—M.S.

The Un-Marxian Socialist: A Study of Proudhon. By Henri de Lubac, S.J.
Transl. by R. E. Scantlebury. New York, Sheed and Ward, 1948.
pp. 304. \$3.50.

The two conflicting ideologies which now divide the world, Communism and Democracy, appear to have been rooted in a common source—the Revolution. At the turn of the eighteenth century "The Revolution" was a word replete with mystic overtones which awakened a glowing hope in the hearts of those who were looking for the salvation of humanity through human efforts alone. Back in this era, when the theory of Socialism was first receiving its "practical" Marxian twist, and the ideal of Democracy was just beginning to suffer from the abuses of the Bureaucrats, Pierre Joseph Proudhon lived and thought and wrote passionately, yet profoundly, about the social theories of his day.

Proudhon, who earned his livelihood as a printer and proof-reader, had both the opportunity and the genius to educate himself to an erudition much higher than most students could obtain from the best schools of the time. His keen intuition gave him a finer understanding of the metaphysical implications of political science; and,

although he rebelled against the theologians of his day, he still did not fail to realize that social problems resolve themselves into Theology. But Proudhon's passion for social justice and his profound pity and sympathy for the underprivileged blinded him to much of the Truth that he might otherwise have understood. It was this passion, which colors his writings with such exaggeration, that caused Proudhon to be misunderstood by most of his contemporaries and by subsequent generations, including our own. But Père de Lubac has both the charity and the patience which are necessary to understand Proudhon and to represent his genius to students and philosophers alike. Proudhon certainly did grasp the truth. Yet, because he was on his own and did not have a fixed standard by which to judge it, his work, as must be expected, suffered sourly from an "admixture of error." Père de Lubac's aim is to present Proudhon's work in the light of Catholic standards and with a clarity which charity alone can lend to the understanding of the workings of so difficult a personality.

The author, preferring to call Proudhon a great moralist rather than the great moralist of the working classes, presents to the reader, first, not so much a social reformer, as a social critic; one who saw through Marx and the extremists of the Revolution, who cried out whole-heartedly for moderation, and who desired the social aims of the Church to succeed—but without the Church. In Proudhon's opinion the Church and the State should be one. But the Church had tried and failed. Therefore, for him, what formally belonged to the Church now went entirely to the Revolution. He did not see, as Chesterton did, that Christianity had not yet been tried. Secondly, Père de Lubac presents Proudhon's philosophy in so far as his thinking was influenced somewhat superficially by Hegel and Marx, and then more profoundly by Kant. In a third part, Proudhon stands alone and his work is examined for the original or more personal contribution that this great moralist has made to the advance of social thought.

The book is excellent. Nothing has yet appeared in any language that has treated Proudhon with a fairness that will enable the men of our generation to profit from his genius in the work of reconstructing the social order. Both the translator and the publisher are to be congratulated for making this book available in a fine English translation.

—G.M.

Everyday Talks for Everyday People. By Cyprian Truss, O.F.M.Cap.
New York, Joseph F. Wagner, Inc., 1948. pp. 186. \$2.75.

This book will prove beneficial to practically every man and

woman who has entered upon the stage of independent human living. In this age, the performance on the stage of adult living commences early. Hence, the author treats equally the perplexities of youthful beginners and the numerous social and moral problems of man as he advances to his final curtain call. Father Cyprian Truss, the learned and popular Capuchin, shows forth his vast experience as a guide to many performers in the drama of everyday life. In his twenty-nine "talks" he demonstrates how well he knows the little things and the big things that make living difficult, and often irksome.

As in the writer's first book, *From the Pilot's Seat*, the treatment of deep, forcible truths is handled in an unusually refreshing manner, in the "here's a little story that might help you" style. Yet, as the "story" gives way to Father Cyrian's own wise words, you realize that all the strength of the Church's teaching is being unfolded. Chapters on our national pride, discrimination, and "rights" indicate the practicality and up-to-the-minuteness of these discourses. As a sample of the striking talk-headings, "Deadline," showing the part of conscience in our lives, brings each man vividly to his final bow on life's stage and shows him possessing peace of mind or despair.

No person will regret the few minutes each day that the reading of one of these talks would consume. Putting into practise, day by day, what he has read, the Christian would grow as a human being and as a creature of God.

—R.J.G.

The Works of John Henry Newman. Essays and Sketches. Edited by Dr. Charles F. Harrold. New York, London, and Toronto, Longmans, Green and Co., Inc., 1948. 3 Vol., with prefaces and introductions. \$3.50 ea. vol.

The figure of John Henry Newman on the contemporary publishing scene looms large—he is the man of vast and luminous judgment. Yet who is there to read him? He is far removed from any intellectual *camaraderie* with our worldly-wise theosophy, so fearful lest truth become a taskmaster; and for the cult-ish salvationists he is too prodigal in his affirmations.

The essays and sketches collected in these three volumes by Dr. Charles Harrold reveal much of the man and his rare brilliance. They range over his entire life and, read chronologically, convey the sense of time and development. There is the young Newman, a rather Victorian gentleman, writing, somewhat donnishly, with easy, urbane confidence, of Cicero and of Aristotle, with independence, with articu-

late self revelation, with reverence that dared to take issue. All the weapons of his thought, which later are to ring loud in combat, are here—the erudition, the logical fence, the adroitness and classical severity of language. Later, the lineaments of a more mature Newman will emerge—a more profound man, his faculties new-edged by controversy, his originality energizing into a world of new stylistic grace and purity, and sounding in the background the clamor of history fraught with vital significance.

Searching essays on "Primitive Christianity," "The Rationalistic and Catholic Temper," on Scripture, the Anglican Church, and on the theology of St. Ignatius begin to mirror the tumultuous period which is to become the Oxford Movement. The prose is not Newman's best, since it labors somewhat. The subject matter is approached with critical accuracy. He is progressive, yet a stalwart in the camp of Orthodoxy, extolling personal inquiry but never to the hazard of doctrinal exactitude ("True wisdom knows heresy as little as it knows strife or license"); and, first and last, he is nobly earnest. In the "Tamworth Reading Room" and "Milman's View of Christianity," the old foe, Liberalism, is made to pale before some agile thrusts of wit and irony—and what a surprising journalistic verve and alacrity!

At length, the turmoil is done with and there comes the "Summa Quies," the tranquil old man writing with the full flavor of his wisdom. In the "Rise and Progress of Universities" he is completely at home, vividly sketching Abelard, "The pattern specimen of the strength and weakness of the university principle," as "The Sampson of the schools in the wilderness of his course, Solomon in the fascination of his genius"; or giving synoptic observations on the Athenian, Macedonian, and Roman schools. There is considerable abridgement here, which Dr. Harrold calls judicious. "The Church of the Fathers," "The Last Years of St. Chrysostom," and the "Benedictine Schools" are gracious, lengthy, at times precise and lucid, enamored of tradition, and wise with the "pacifica," the "pudicia," the "deorsum of true wisdom . . . but an effulgence of Divine Wisdom."

These selections constitute Newman's "Historical Sketches," "Discussions and Arguments," and "Essays—Critical and Historical"; the omissions are few and inconsequential, the exceptions to these works being independent periodical publications. It is lamentable that death should have taken Dr. Harrold from his twenty volume project after the completion of these, the fourth, fifth, and sixth; and it is devoutly to be wished that the publishers make as prudent a choice of his successor.

—W.J.H.

Mademoiselle Lavalliere. By Edward F. Murphy. Garden City, New York, Doubleday & Co., Inc., 1948. pp. 272. \$3.00.

Eve Lavallière was the stage name by which Eugénie Feneglio was known to millions. Fr. Murphy's book is the story of her interesting life, and her biography is more exciting than most fiction. After a childhood of poverty and tragedy, she became the darling of Parisian theatrical and fashionable society. Regaining the faith of her childhood, she abandoned the stage and her social position to lead a life of obscurity and voluntary poverty and penance until her death in 1929.

Adhering to the main facts of her life, Fr. Murphy has constructed a readable tale. The narrative falters at times, and the characterization of Mademoiselle Lavallière at the height of her success does not ring true. She emerges from the pages of the book as a rather unhappy and morbid introvert rather than the witty and glamorous "toast of Paris." Yet the story compensates for any literary failings; and the author deserves credit for bringing the life of Eve Lavallière before a public to whom she has been unknown.

—A.M.

Father Jerome and the Bridal Couple. By Honoratus Bonzalet, O.F.M. Paterson, N. J., St. Anthony Guild Press, 1948. pp. x, 106. \$1.25.

This book, which is written as a series of pre-marital instructions in dialogue form between Ned and Madge, a prospective bridal couple, and their pastor, Father Jerome, stimulates and sustains the reader's interest in what could otherwise be dull and unmoving facts.

Father Bonzalet discusses not only courtship and the constitution of matrimony itself, with its primary purpose of the propagation of children, but also married life, with its emphasis upon the duties and rights of the spouses towards each other and towards their children. Suggestions on ways of avoiding misunderstandings by fostering and preserving true conjugal love, and instructions on such parental duties as creating a Catholic atmosphere in the home, training children in home life and in virtuous living, and providing basic sex knowledge, are included in the work. Such delicate subjects as conjugal purity, birth control, the Rhythm Theory (which the Church merely tolerates, and that only under certain circumstances), receive a frank and clear treatment.

Eminently practical, this little volume will serve as an excellent source of information for the Catholic view of courtship and marriage, and, moreover, will be helpful to those who have been married

for sometime by inspiring them anew with the ideals of their sacred calling.

—J.J.C.

St. Benedict's Rule For Monasteries. Translated by Leonard J. Doyle. Collegeville, Minn., St. John's Abbey Press, 1948. Pp. viii, 92. \$2.00.

This translation of the charter of Western monasticism has little of the stiffness that usually marks such works. The translator has happily avoided the traditional archaic forms of speech, such as "thee" and "thou" and has thereby presented the famous Benedictine Rule in an easily readable version. Using as his source the authentic text of the Rule edited by Dom Cuthbert Butler and Dom Benno Linderbauer, Mr. Boyle has not only retained the dates for the traditional daily readings that are marked in the margins; but he has also divided the material into sense lines, a feature that will facilitate the public and private reading of the book. Wherever needed, and especially in regard to St. Benedict's scriptural quotations and allusions, satisfactory footnotes are provided. The appearance in modern language of this classic, which has been referred to by Pope Pius XII as an "outstanding monument of Roman and Christian prudence," should be noted both by religious and by lay people, since the wise rules of St. Benedict still offer a powerful means to encourage men to live virtuous lives.

—M.G.

How To Enjoy Poetry. By Robert Farren. New York, Sheed and Ward, Inc., 1948. pp. 288. \$3.00.

How many readers of the written word have you seen in your life's short span? Countless thousands, if you are a city dweller. How many of those readers in the subways, on trains, even those walking the streets, would you dare to estimate, read and enjoy poetry? It seems safe to say that poetry today is little appreciated by the man in the street. Yet, there was a time when the poet's greatest living audience was the common man. The greatest poets of past ages have invariably been the toasts of their times. The versifier was first, last, and almost always a man of and for the people. Dante, Chaucer, Shakespeare and Villon, for example, have sung the songs of the little people. Their heritage came to them from the troubadors, Europe's vendors of the music of the highways and byways, the theater of the everyday man, the stage of every man. Industrial progress has changed the ways of the people and those of the poets.

The people deserted the poets' lyre for the industrialists' loom.

And poets forsook the peoples' laurel for the bankers' check. This is the heritage of modern times. We have no universal poets because the people do not believe in poetry anymore. Mr. Robert Farren, the Gael, has produced a blue-print for man's return to the enjoyment of rhyme, rhythm, and reason. He has charted a simple course in his *How to Enjoy Poetry*, a simple way of finding enjoyment in reading poetry, and satisfaction in understanding it. The pathway to poetry is easily within the grasp of the least studious of us all. And to enjoy poetry, as Chesterton maintained, is to use the surest antidote for the threat of madness. If Chesterton's dictum be true, then Mr. Farren deserves the heartfelt thanks of us all for storming today's Bastille, the hundreds of Bedlams mushrooming up within our country and throughout the world.

—T.O.B.

Return to Tradition, A Directive Anthology. By Francis B. Thornton. Milwaukee, Bruce, 1948. pp. xxix, 926. \$8.50.

Study and enjoyment of Catholic literature has always been hampered in modern times by the difficulty of access to the books. Catholic publishers, who have a small public and limited capital, must often rely on a rapid turnover. The result is that most Catholic books which are not texts are soon out of print. Father Thornton, who faced this difficulty in teaching a course in the Catholic literary revival, has attempted a partial solution in this large anthology of the prose and poetry of the Catholic revival of England, France, Ireland, and the United States. The expensiveness of this rather weighty tome should not deter those interested in Catholic literature from working in a rich mine of material, which until now has been open only to a favored few.

The very virtues of such an anthology are its vices. Selection is difficult, and it would be impossible to please everyone. Some of the introductions, by reason of their brevity, incline to the superficial; and many critics will find the editor too sanguine in his eulogistic views. Identification of authors is not always consistent, and in some cases not correct. For instance, to call a Dominican a monk is to recall Father McNabb's reply to a heckler who had called him a fat monk: "I eat too much, but I'm not fat; and I'm not a monk, but a friar." The most unsatisfactory selections are the chapters from novels. A novel is, or should be, a unit. If almost anyone can write a good line but few a good poem, many might write a decent chapter but not be able to handle the sinuous development of plot and character that make the complete novel. Poems and essays can give some idea of the author's ability even when they are not truly representa-

tive; sampling of novels is generally an unprofitable experiment. Father Thornton, with some misgivings which he confesses, devotes his last section of the Liturgical Revival. This seems not only to upset the plan of the anthology, which was developed along national lines, but to give an undeserved emphasis. Liturgy is but one part of prayer, and prayer again but one part of Catholic life. The doctrine of liturgical enthusiasts which this division seems to support is that liturgy is the whole of Catholic life. In a wide sense, this is true; still, such a division leads to confusion in that it usurps for Liturgy a place that is better filled by Theology.

These criticisms of minor points in no way reflect upon the usefulness of the whole work. This anthology gives the most complete introduction to modern Catholic literature of any anthology yet published. It belongs in every Catholic library no matter how small, and its owner will find that he has a library within two covers.

—U.V.

Anne Du Rousier. Transl. by L. Keppel. Westminster, Md., The Newman Bookshop, 1947. pp. 111. \$2.25.

Love and reparation for the sins committed against Him by us and others—these are the two things which our Divine Lord craves from us in devotion to His Sacred Heart. *Anne Du Rousier*, a translation from the French by L. Keppel, is the biography of a nineteenth century Religious of the Sacred Heart who fulfilled both requests in a lifetime.

From childhood, this unusual French woman was captivated by a strong and deep love for the Sacred Heart and a thirst to win over souls to It. The death of her father at the hands of a political opponent always remained a terrible tragedy to the Rousier family; for young Anne, who saw in it the greed and malice of men, that incident sowed the roots of her vocation, ". . . for she vowed then and there that, if men could be so cruel, then her heart at least should be dedicated to the Heart of Justice who could and would requite."

A mother's strong opposition to her vocation and the years of hardship as a young superior of the Turin Royal School marked her early religious life, only to be overshadowed by her pioneer mission work the world over and a keen ability in handling children. Her success she attributed to a burning love for the Heart of Jesus; apparent failures or shortcomings were born out of that same love. The telling of this story makes instructive reading for those who would grow in love for, and devotion to, the Sacred Heart as Mother Du Rousier did.

—W.F.K.

Dante, The Divine Comedy. Transl. by Lawrence Grant White. Illustr. by Gustave Dore. New York, Pantheon Books, Inc., 1948. pp. 188. \$6.50.

Above the gates of Hell, Dante proclaimed man's eternal banishment from his Maker: "Abandon hope, all ye who enter here." To the translator of his epic, he might well have issued the same stern warning. For many have sought to bring the *Divine Comedy* into the English, but few, if any, dare claim to have succeeded. The graveyard of translators is strewn with the broken efforts of those who have made the attempt to anglicize Dante's Italian. Lawrence Grant White has written the Master into English. He has reshaped Dante in his own crucible of English verse. He has given us much of his own poetics, much, too, of Dante. But he has not given us the whole of the Florentine. The integrity of the divine poet has once again escaped the muse of the translator.

Dante's is the spirit of Christ and His Church. Mr. White has captured little of this spirit, we think. He has given us a beautiful body without a soul . . . and a body without a soul is dead. It leaves us cold with all its beauty. It may possess power to move us, but such attraction is not lasting.

Beauty alone, force of words, imagery. These are not separately, nor together, the end of Dante's masterpiece. Adoration is the breath, the spirit of the *Divine Comedy*. Dante has adored God with an immortal pen. The translator must capture that spirit of adoration, if he will succeed in bringing a really true and live Dante in an alien tongue.

Mr. White's *Divine Comedy* reminds us of some of the great cathedral churches of Christian Europe which are empty shells, cold monuments of a warmly alive past. They are without their reason for being, their God-in-residence. They were built for adoration; man's adoration of his God. They are maintained today for man's adulation of man. We cannot, no matter how we wish, quite put aside the suggestion that such a translation as Lawrence White's serves the pagan muse rather than God's use. If this be true, then Mr. White has failed to give us Dante. He has only given us Mr. White's version. We do not particularly want another Anglican "Comedy" under Florentine labels.

However, work of this kind is worthy of praise. Mr. White's effort would not force the master to blush. The artistry of Lawrence White, the craftsmanship of Pantheon Books, the inspiration of Gustave Dore, are bound into one of the most beautiful books of modern printing.

—T.O'B.

Dante's American Pilgrimage. By Angelina La Piana, Litt. D. New Haven, Conn., Yale University Press, 1948. pp. xv, 310. \$4.00.

In her preface to the present volume the compiler declares that her object is to present an historical survey of the rise and growth of Dantean studies in the United States. Her presentation is direct and divested of that overbearing rigidity generally associated with a work of such pronounced scholarly intent. With evident enthusiasm for her subject, she has pieced together an interesting and personal study, and has displayed a warm sympathy for the labors and obstacles besetting the scholars. A veritable plethora of footnotes is well-nigh exhaustive for any student of American Dantean studies. The chronological list of the Reports of the Dante Society of Cambridge from 1882 to 1936 has been appended. Although the work compares favorably with the standards of modern scholarship and research, it is marred by instances of partiality.

The future of Dantean studies is definitely encouraging at the present. However, that the course of Dante in the United States has not been broad and smooth is clearly indicated from the excerpts and quotations of the many translators, commentators and scholars. The beginning of the Pilgrimage in the United States began in 1791 with the publishing of a translation into English of a passage from the *Divine Comedy* by William Dunlap. The crests of waves of Dantean studies from that date are thoughtfully measured and exposed, with particular attention being given to the Cantabrigian triad of Lowell, Longfellow, and Norton. Dante's literary wanderings in the United States are seen as revolving about that same Cantabrigian triad with C. H. Grandgent the towering figure in the present century. We are made to look at Dante under many aspects: his works, his thoughts, his character, his passions, his historical background. All phases are subjected to the most minute scrutiny by various scholars, both favorable and unfavorable to the famous Italian author. Individual chapters are dedicated to the essayists, to the translators, to Longfellow, to Norton, to Dante's American biographers and to his commentators and critics. To complete the survey, there is a discussion of the portraits of Dante and the illustrations of the *Divine Comedy*.

It is also pointed out that no really satisfactory translation has been made, and that there persist many unsolved problems in the works of Dante. In several instances the author's partiality betrays itself, and she is evidently unobjective, subjecting the victims to rather severe handling. For example the compiler is partial when treating the opinions of certain national groups: on the one hand they are misunderstood, on the other they amount to so much "bile."

Traces of a sneer are discernible in her treatment of Margaret Fuller. Is Margaret Fuller being so absurd when she insists on the emphasis being placed where Dante placed it? To the author it is absurd that the *Divine Comedy* and the *Summa* of Aquinas should be set side by side. Yet both were looking at and speaking of the same Beauty. To seek a beauty other than that which Dante describes and sings of is to seek a beauty false to Dante. Dante's Beauty and the expression of that Beauty were culled from the philosophy and theology in which the Middle Ages were steeped. Again, to Miss La Piana the use of the phrase "medieval theology" seems to imply that the theology of the Church today is something very distinct from the theology of the Middle Ages. To her, the medieval doctors are still the impractical, superstitious savants whose knowledge is acquired as a puppet acquires motion. In brief, she speaks with all the presumption of her local atmosphere in a work which calls for a calloused objectivity. If this can be abstracted from, her work may prove an enjoyment and profit to those who care to use it as a guide to the study of Dante.

—F.M.

St. Thomas and the Greek Moralistas. Aquinas Lecture, Spring, 1947.
By Vernon J. Bourke, Ph.D. Milwaukee, Wis., Marquette University Press, 1947. pp. 63, with notes. \$1.50.

History of Philosophy and Philosophical Education. Aquinas Lecture, Fall, 1947. By Etienne Gilson. Milwaukee, Wisc., Marquette University Press, 1948. pp. 49. \$1.50.

Dr. Bourke, in his lecture to the St. Thomas day assembly at Marquette University, defends three historical theses. He holds that the enumeration of intellectual and voluntary acts which occur in any volition are drawn mainly from St. John Damascene. The notion of *recta ratio* as the rule of morality, he maintains, is Stoic in origin. The method of assigning parts of the cardinal virtues is derived from lists compiled by Andronicus. The defense of these theses is, of course, quite brief. The exposition of the second of them is not convincing.

Dr. Gilson pleads for an appreciation of the part that History of Philosophy plays in the study of philosophy. The main attraction of this lecture is, however, the brief description of the rôle of St. Thomas as the guide of the Lecturer's philosophical progress.

—C.G.M.

The Development of Southern Sectionalism 1819-1848. By Charles S. Sydnor. Louisiana State University Press and the Littlefield Fund for Southern History of the University of Texas, 1948. pp. xii, 400, with appendix and bibliography. \$6.00.

This is the second book published in an intended series of ten volumes representing the History of the South from 1607 to the present. This volume covers the period from 1819 to 1848 and its title suggests its thesis—the tragic development of a sectional spirit in the South in the years following the founding of the Republic.

Striking quickly into Southern History at that time, and covering its many fronts—Economics, Politics, Education, Customs—Professor Sydnor concludes that ". . . at the beginning of that year (1819) there was no Southern political party, no state slave-bloc in Congress, and no sentiment of Southern nationalism." Yet in the next twenty years the South was to develop a distinct sectional character—which was to grow and become intensified because of the slave issue, the struggle over the Missouri Compromise, the unchangingly agricultural status of the South, and its fall to a minority position in American politics. It is a history of beginnings; the end we know well enough—Civil War and an almost immovable particularism which has depressed and retarded the South for over a hundred years.

The report is an excellent one—factual, heavily documented, discreet, consciously avoiding that over-simplification which is itself the mark of sectionalism in the historian. In such a report two things stand out; the authentic greatness of the ante-bellum South, in its statesmen and in its gracious, conservative social life, and on the other hand, its magnificent stubbornness, that passionate attachment to its own placid and unfailing ways which is the mark of the true aristocrat, and the signal for his downfall. For the tragedy of the South is the tragedy of Aristocracy—an uncompromising devotion to its own order of things, to the peace of its own making.

Henry Adams, writing many years after this, insisted that the Southerner had "temperament, not intelligence." Intelligence could not be lacking in a section that produced Jefferson and Madison, Clay and Calhoun, Crawford and Taney. But when men find their institutions and their interests under attack they can easily turn intelligence to the service of temperament; and a particularism which may have started as a thing of reason, with foundations in the social and political order, can easily turn into a thing of will—a mere passionate defense of the status quo, or of a fading glory.

There is another side to the picture which the author does not neglect—the rôle of the North in creating Southern sectionalism. He

insists that ". . . the bitter and extravagant antislavery attack was the major force in making Southerners aware that their region had a way of life that was far different from the rest of the United States, and the shock of the attack was aggravated because it came at a time when there was deep concern in the region over its failure to keep pace with the North and the West in the march of progress." p. 335. On the outside, then, there was the industrial, mercantile, progressive North with its raucous, evangelical abolitionists; on the inside, it own self-conscious conservatism and a vigorous and often amazingly subtle defense of slavery and states' rights. However suddenly these tensions arose, and however petty the motivation may have been in many cases, the issues were clear, and what is more, very simple and powerful, and close to the passionate hearts of men. For we look out today upon a still unreconstructed South, strong enough and united enough to hold a separate Democratic convention in which States' Rights and White Supremacy are again the primary issues. Reading Professor Sydnor's careful analysis, one is convinced that such a Convention is not an isolated political disaffection, but simply another sign of that deep-rooted Southern sectionalism which has persisted through Peace and War and Reconstruction. It is a problem not merely for the historian, but for the statesman and the citizen.

—D.R.

The Meaning of Man. By Jean Moureux. Transl. by A. H. G. Downes. New York, Sheed & Ward, 1948. pp. xiv, 304, with notes. \$4.00.

Of all the errors whose monstrous off-spring is the chaotic world of today, none is more basic than that concerning the nature of man. This book is a sound philosophical and theological indictment of this error. At the same time it confronts the true Christian with a challenge to place before men once again the true idea of man. "Res Sacra, Homo," the title of the final chapter, adequately expresses the impression left by the entire work. From a consideration of the universe as it is related to man, the author proceeds to the heart of all the constituents of human nature, viewing these under the light both of Faith and of reason.

The content of the book is based solidly upon the Sacred Scriptures, the Fathers and St. Thomas. In the main, the thought is clear, phrased in a striking, forceful style, which the translator succeeds in preserving. By no means is this work a dry, abstract tome. Instead, it will lead to prayerful thought; and will move the heart by the beauty with which it presents the theology of man's relations to God. An occasional obscurity of terminology is a defect which must be accepted, since this usually occurs in connection with the more abstruse

phrases of the subject, e.g., in the chapter on the human person. Doctrinally speaking, it is necessary to attend to what the author says in note 125, namely, that he is concerned with man as he is today in the actual economy of the redemptive Incarnation; not with the whole problem of the supernatural vocation. This will obviate difficulties which otherwise might arise concerning the gratuity of the supernatural order.

For its solid theological foundations, its profundity, and its timeliness, *The Meaning of Man* will be valued highly by those who have had a theological training. It is to such readers that it will appeal, and with even greater attraction because of the positive beauty which graces its pages. This book is also a rich source from which can be drawn material for personal meditation and for preaching.

C.O.

The First Freedom. By Wilfrid Parsons, S.J. New York, Declan X. McMullen Co., 1948. pp. 178. \$25.

In March of this year a highly controverted decision by the Supreme Court of the United States was handed down to posterity to form what will perhaps become the shibboleth of the atheistic forces in this country. In answer to the appeal of conscientious, God-fearing citizens, Fr. Parsons has written his timely and conclusive challenge to the men of our highest judicial body and to their followers.

The First Freedom is a series of considerations on the relationships between Church and State in this country. Fr. Parsons first treats the historical interpretation of the First and Fourteenth Amendments to our Federal Constitution. He then shows the traditional concept of separation of Church and State in the United States, and points out how that concept has evolved through secularistic influence into a thoroughly unconstitutional principle supposedly based on the First Amendment; but which, in fact, has no historical basis either inside the Constitution or outside it. The author then introduces the McCollum case into his work, and shows how this unconstitutional doctrine of the separation of Church and State was applied, in defiance of tradition, by the highest judiciary body in the United States. Fr. Parsons contends that the constitutional principle of separation of Church and State which the majority opinion invoked cannot be found in our Constitution. Therefore, the justices had no fundament for their

judgment in this case; and consequently, they were not judging but legislating.

The First Freedom is an opus of great merit. The author has combined scholarly method and research, necessary for a successful work of this kind, with a literary style and expression which enables it to be understood easily by the average American reader.

Fr. Parsons says that his book ". . . is frankly written from the Catholic point of view." p. 1. However, we believe that this statement is misleading, since it induces the reader to search for explicit Catholic doctrines which actually never come to the fore. We think that it would have been better to say that the book is written from the traditional American point of view rather than from that of the Catholic theologian.

As a possible shortcoming, we note that in treating of the ends of the Church and State. Fr. Parsons places them in totally different spheres. This is true. Yet Church and State are intimately connected inasmuch as the State, though a perfect society with its own temporal end, does not have an end to be sought for itself. The State does not offer an ultimate but rather an intermediate end, since man's temporal happiness is further ordained to his eternal happiness. It is the work of the State to provide the means whereby its citizens can achieve this temporal happiness so that they may work out their eternal happiness. We are aware that Fr. Parsons is fully cognizant of this point of Catholic doctrine. However, we think that in a work of this kind it is well to point out such distinctions in order that Catholic teaching may be clearly understood.

Except for these few criticisms, which do not affect the nature of the book to any appreciable degree, we believe that *The First Freedom* is a book of great merit and that its author is worthy of much praise. The author has written on a timely subject; he answered a challenge which all God-fearing Americans must face. He has given us the American way with respect to this problem. His book should now become not only a must on our reading list, but also a light to guide our course of future action.

—R.D.D.

Lord Teach Us to Pray. By Paul Claudel. Transl. by Ruth Bethell. New York, Longmans, Green and Co., 1948. pp. 95, with appendices and notes. \$2.00.

Lord Teach Us to Pray, written by the noted French poet,

dramatist and diplomat, Paul Claudel, tries to impress upon the mind of the reader the need to run and hide, periodically, from the all-absorbing world; and to crawl into the silent cell of self. There he will learn of himself and God. There he will satisfy the inner craving of the soul to shake off the shackles of modern, chaotic living, and to embrace the sweet yoke of its Master. But to those unfamiliar with art, literature, and the clever way of images, this book, at times, will prove somewhat confusing. The style that the author uses naturally exposes itself to many ambiguities and inaccuracies. To mention a few: the book states that man is the image of God insofar as he was created male and female. P. 38. But man is the image of God through his rational nature. Again it calls matrimony "the supreme Sacrament." P. 43. If we speak of a supreme Sacrament, we must give that title to the Most Holy Eucharist because it is this Sacrament to which all others point, to which all are ordained. Furthermore, M. Claudel's book contains an appendix (III) which consists of an article entitled "Prayer is Power" by Alexis Carrel, M.D. Now, unless a clear understanding of Dr. Carrel's terminology is had, the reader will likely get a distorted view of prayer. Dr. Carrel fails to bring out clearly, or to emphasize sufficiently, the fact that prayer gets its real power from God and that it is through His Grace, gained through prayer, that the soul and body are healed and strengthened.

But with his eyes open to these and similar statements which might be misleading, the reader will derive much profit from this book. Not, however, the reader who has long realized the need for and has turned to the life of prayer, but the one who is caught up in the whirl of present-day living and who seeks solace and consolation solely in such things as art and literature. He, it is, who will find *Lord Teach us to Pray* most appealing and helpful.

—N.B.J.

Civilization on Trial. By Arnold J. Toynbee. New York, Oxford University Press, 1948. pp. 263. \$3.00.

For several reasons a new book by the author of *A Study of History* is important. Arnold J. Toynbee, perhaps the greatest living historian, is, without a doubt, the most widely read. His point of view is, on the whole, Christian, and his theory of history is at once a repudiation of the pessimistic determinism of Oswald Spengler's *Decline of the West*, and of the anti-Christian bias of Gibbon's *Decline and Fall of the Roman Empire*.

The present book should serve as a good introduction to Toynbee's greater work. Here we have a collection of essays in which the author states his view of history, gives a diagnosis and prognosis of the ills of our civilization, and reveals his attitude toward Christianity.

Toynbee sees history as a rise and fall of civilizations, not of nations and empires; and he notes that from a declining civilization there arises a new religion. This, he writes, "is not a cyclic and not a mechanical process. It is the masterful and progressive execution, on the narrow stage of the world, of a divine plan. . . ." P. 14. In his synthesis of history, Toynbee identifies nineteen civilizations that have existed since the dawn of history six thousand years ago. All but five of these civilizations have perished; Western Christianity, Orthodox Christianity, Islam, and the Hindu and Chinese civilizations remain. Of these five, all except Western Christianity are in a moribund state. Must Western Christianity, then, go the way of all civilizations? Toynbee answers no. But there are three things that Christianity must do:

"In politics, establish a constitutional co-operative system of world government. In economics, find working compromises, (varying according to the practical requirements of different places and times), between free enterprise and socialism. In the life of the spirit, put the secular superstructure back onto religious foundations." p. 39. The religious task is the most important of these three; the political, the most urgent.

The essay on Christianity and Civilization will probably be of greatest interest to the Catholic reader. Toynbee here discusses three views of the relation of Christianity and civilization. First he gives the objection of Gibbon and Sir James Frazer, author of *The Golden Bough*, that Christianity has been the destroyer of civilization. The second opinion is that Christianity is a transitional thing which bridges the gap between one civilization and another. The third view, and Toynbee's own, is an application of his theory of history, namely, that higher religions arise out of declining civilizations. Christianity, therefore, ". . . arose out of the spiritual travail which was a consequence of the breakdown of the Graeco-Roman civilization." p. 235. It did not bring about the downfall of the Roman Empire, for the latter started to decline in the fifth century B.C. and not, as Gibbon averred, in the second century A.D.

The greatest objection to Toynbee's philosophy of history lies in his notion of Christian progressivism or religious evolu-

tion. The religions of India and the Far East, he writes, "may contribute new elements to be grafted on to Christianity in days to come." p. 240.

—H.K.

Meditations on Christian Dogma. By Right Rev. James Bellord, D.D. Third Edition. Westminster, Md., The Newman Press, 1948. 2 Vol. pp. xxxv, 369; xiv, 363. \$7.50.

During time of meditation most persons find a meditation book indispensable for avoiding distraction and for suggesting topics of consideration. Fr. Bellord's work conveniently meets this need for a good meditation book. Fifty years of popularity and the appearance of a third edition are convincing testimony of the value of *Meditations on Christian Dogma*.

The author is to be commended for making the inestimable treasure of Christian truth available in these two handy volumes. He has wisely followed the order of presentation established by St. Thomas Aquinas in the *Summa Theologica*. Consequently, the first volume of Fr. Bellord's work treats of the existence and nature of God, the Blessed Trinity, the angels, the world and man, the Incarnation, the Blessed Virgin; and the second volume includes discussions of beatitude, human acts, laws, grace, virtues, the state of perfection, the sacraments, the last things.

Fr. Bellord does not present these truths in a cold, speculative, impersonal manner. On the contrary, he shows the intimate relation between Christian truth and Christian living. He points out how the teachings of our faith, even the most profound teachings, ought to bring us closer to God. The author's exhortations, suggestions and persuasions, joined with his sound manifestation of truth undoubtedly make *Meditations on Christian Dogma* a good auxiliary for fruitful meditation.

—V.F.

Richest of the Poor. By Theodore Maynard. Garden City, N. Y., Doubleday & Co., 1948. pp. 255. \$3.00.

Theodore Maynard has again written a vivid and interesting life of a saint. This time his subject matter is the seraphic Saint of Assisi. This biography should prove to be one of the better of the many works already concerning the life of Saint Francis. The author has given us a lively, revealing, and, withal, an inspiring account of the life of the Father of the Franciscan Family. The reader will follow this unusual saint from his early youth to his death, seeing him in all his gentleness and simplicity. Likewise, he will learn much of the early history of the

Franciscan Order; and will see it develop amidst difficulties and anxieties which would have easily smothered its early existence had not the foundation of the Order been divinely inspired and nurtured.

In one place in the book Mr. Maynard says: "Dominic is said to have proposed to Francis that they join forces and form one Order." p. 176. There is absolutely no historical evidence of any value to support such a statement. Undoubtedly, the author has made use of the legend that appears in the Franciscan Fioretti. If so, it would have been well for him to have clearly established his source when repeating this evident exaggeration. The very meeting of Dominic and Francis is most difficult to prove historically; and much more difficult is it to prove any such proposal by Saint Dominic of the amalgamation of these two most distinct Orders of the Church. Another oversimplification of a historical problem with many varied ramifications is the author's attempt to show the tremendous influence that St. Francis exerted on St. Dominic in regard to the matter of poverty. It should be remembered that there has always been a decidedly great difference in the role that poverty plays in these two Orders. Saint Dominic's idea of holy poverty and its place in his order is very different from the ideas of St. Francis on this matter.

Notwithstanding these historical inaccuracies, *Richest of the Poor* is heartily recommended to all who would like to know something more about St. Francis and the early beginnings of his famous Order.

—X.S.

American Essays For the Newman Centennial. Edited by John K. Ryan and Edmond Darvil Benard. Washington, D. C., The Catholic University of America Press, 1947. pp. xiii, 244. \$3.50.

In a series of essays republished from several Catholic magazines, the many sided genius of Cardinal Newman is here defined, divided, and debated by some of our eminent Catholic educators. Newman is brought out as a convert, priest, gentleman, poet, preacher, writer, educator, and theologian; yet, while each essay is adequate, and some excellent, the book leaves something of a confused impression of the whole Newman. However, it is of the nature of the book to be somewhat deficient in unity, for each author carves out his particular section and works on that without watching what his associates are doing. And although Newman dissected is more understandable than Newman whole, there is the inclination after the last essay is read to go back to

Ward and put Newman back together again, much as one on finishing a biology book has the faint urge to go look at a man in order to make sure he is all one.

Msgr. Ryan's introduction is excellent. In his three concluding paragraphs he has put down a sketch of Newman that should be a text for all future biographers of the great Cardinal. Father Saunders' analysis of Newman's conversion is a very keen piece of investigation and reveals that this conversion is "the most amazing example in English of the tortuous psychological process that is possible before one enters the Catholic Church." As a footnote to the whole process, however, we may note that God's grace was not altogether hidden. St. Paul of the Cross, founder of the Passionists, prayed many years for the conversion of England. With this knowledge, we see the other Passionist, Father Dominic, as something more than a coincidence in the Newman story. He is clearly God's answer to Paul's prayers. This is not to deny any of Father Saunders' conclusions; but only to point up the other side of the picture.

The three essays on Newman's educational thought form the best part of the book; and from Professor Leddy's opening remarks approving, (all things considered), the Newman Clubs in America, to Father Donovan's closing disapproval of the same, we have very lively reading and some vital thinking. In isolating and determining Newman's notion of knowledge, Father Wise has done much research, especially in distinguishing Newman's idea from those of Aristotle, St. Augustine, and St. Thomas. The problem of the function of a Catholic University is admittedly hard, and Father Wise has contributed some clear and trenchant thinking toward its clarification. Yet the statement of Pius XI on Christian education of youth should not be neglected, nor should the doctrine on the Gifts. Catholic students are not Catholic *per accidens*; nor is a Catholic University.

Father Donovan, in the best essay of the book, helps us out somewhat with this problem and gives us a very large, a very vital vision of what the liberal arts college should do. May this book, with its analysis of a great man's thought, (which sometimes was wrong, as Father Fenton shows), help us to understand Newman in a better way, and may it especially forward the cause of Catholic education in America.

—R.H.

De Medicina Pastorali. By Jacobus Pujiula, S.J. Rome, Marietti, 1948. pp. 261 with illustrations and bibliography. 800 lire.

In *Medicina Pastoralis* Father Pujiula examines modern medical theories and practises in the light of Christian principles of morality. Though doctors and medical students may profit by his book, the learned Jesuit primarily intends it as an aid to priests in their care of souls.

The book is divided into three parts. The first section, including almost two-thirds of the work, is an exposition of the knowledge of human anatomy required for a better understanding of the moral questions that the author later discusses. In the second part, the Jesuit moralist treats of eugenics, hygiene, and euthanasia. Finally, there is a consideration of questions that arise from the relation between biology and Church doctrines.

In such a limited space a great variety of pertinent questions is treated. The author's exposition of the Knaus-Ogino-Smulders theory is clear, concise, and very practical. The exhortation suggested for a person in danger of death is eminently Christian and very humane. Especially sensible are the rules given for parental education of children in chastity.

The author's Latin is not difficult to translate, provided one is acquainted with the necessary technical terms. An English translation, however, would make this book more valuable to busy parochial priests.

—T.C.

Interpretatio Authentica Codicis Iuris Canonici et Circa Ipsum Sanctae

Sedis Iurisprudentia. By Matthaeus Conte A. Coronata, O.F.M.Cap. Rome, Marietti, 1948. pp. x, 343. Lire 750.

This is a revised edition of a digest of interpretation of the Pontifical Commission for the Interpretation of the Code of Canon Law and of decisions of the sacred congregations. The matter is conveniently arranged according to the number of each canon. The work is comparable to the English work, Bouscaren's *Canon Law Digest*.

Institutiones Iuris Canonici (Vol. IV De Delictis et Poenis). By Matthaeus Conte A. Coronata, O.F.M.Cap. Rome, Marietti, 1948. pp. 701. Lire 1200.

This is the fourth volume of a five-volume work by a well-recognized author. It is the third revised edition. The present volume treats of the matter in the fifth book of the Code.

—L.B.

Lettres à Serapion. Sur Le Divinité du Saint-Esprit. By Athanase d'Alexandrie. 39 Boulevard Latour-Maubourg, Paris, Les Editions Du Cerf, 1947. pp. 211.

The heretical teachings of Arius brought into the Christian world a number of opposed and bickering groups. Such, for example, was the sect which Athanasius called the "Tropiques." The adherents of this sect were so called because they gave as arguments, "tropes," figures of speech and certain Scriptural passages which they twisted to their own advantage.

The four letters contained in this book are Athanasius' answer to an appeal from Serapion, Bishop of Thmuis. Serapion had requested theological arguments to combat the heretics who claimed that the Holy Ghost was not consubstantial with the Son. Hence these letters from Athanasius's defence of the divinity of the Holy Spirit. In the course of his response, Athanasius insists that the Spirit of Truth is a real and subsistent Person, not a creature; and, according to His Being, true God as the Father and the Son.

The main shortcoming of the volume is found in its unappealing style that is devoid of illustrations, comparisons and images. However, the polemical content gives the letters a certain vitality.

—A.L.D.

Katharina von Siena. Von Dr. Maria Maresch. Wien, Verlag Herder, 1947. Umfang 248 Seiten mit neun Illustrationen und Bibliographie. Preis S 29. 40. sfr. 12.40.

This book gives the reader a truthful and vivid description of the personality of St. Catherine, the ecstatic mystic and apostle to princes of the Church and State, to rich and poor, to good and evil. Less than half of the volume is devoted to the actual life of St. Catherine. The remainder presents an absorbing picture of her times and a number of her letters, among them a chapter from the Dialogues. Dr. Maresch has done a wonderful task of research in giving us this comprehensive view of the part that the great Saint played during some of the most troubled days that ever came upon the Church of Rome. The work is written in a clear and simple style. It should not provide too much trouble for anyone who has studied German for a few years.

—H.P.

Herz in der Wüste. Von Franz Josef Kollerics. Wien, Verlag Herder, 1948. Umfang 453 Seiten. Preis S 34.60.

This book is an historical novel about St. Bruno, the Founder of the Carthusian Order. Out of its pages steps not only the spirit of this great Saint, but also the spirit of the age in which he lived, the troubled eleventh century. This is the first book of the author, who shows great promise.

—A.L.E.

BOOKS RECEIVED

THE AKATHISTOS. Ode in Honor of the Blessed Virgin. Written on the occasion of the deliverance of Constantinople from the Barbarians, A.D. 626. Transl. from the original Greek by Fr. Vincent McNabb, O.P., S.T.M. Oxford, Blackfriars Publications, 1948. 3/6.

THE BOOKS OF PSALMS. In Latin and English. With the Canticles used in the Divine Office. By Ronald Knox. New York, Sheed and Ward, 1948. pp. 451. \$5.00.

CASE HISTORY OF JAPAN. By Francis J. Horner. New York, Sheed and Ward, 1948. pp. xviii, 260, with bibliography. \$3.00.

DAVID AND HIS SONGS. By Mary Fabian Windeatt. Illustrated by Gedge Harmon. A book written for young readers and intended to help them to understand the Psalms. St. Meinrad, Indiana, The Grail, 1948. pp. 153. \$2.00.

FORTY YEARS AFTER: PIUS XI AND THE SOCIAL ORDER. A Commentary. By Raymond J. Miller, C.Ss.R. St. Paul, Minn., Radio Replies Press, 1948. pp. xvi, 326. \$2.75.

FROM SUNDAY TO SUNDAY. By Thomas Plassmann, O.F.M. An interpretation of the Proper of the Mass that seeks to place the Venerable Liturgy in modern focus. Paterson 3, New Jersey, St. Anthony Guild Press, 1948. pp. v, 409, \$3.50.

MEDITATIONS FOR EVERYMAN. Vol II. Pentecost to Advent. By Joseph Mc-Sorley, C.S.P. St. Louis, Missouri, 15 and 17 So. Broadway, B. Herder Book Co., 1948. pp. vi, 211. \$2.75.

OBLIGATIONS AND PRIVILEGES OF RELIGIOUS PROMOTED TO THE EPISCOPAL OR CARDINALITAL DIGNITIES. A historical synopsis and a commentary. A dissertation submitted to the Faculty of the School of Canon Law of the Catholic University of America. By Joseph M. Marositz, M.S.C., J.C.L. Washington 17, D. C., 620 Michigan Ave., Catholic University of America Press, 1948. pp. xii, 179, with bibliography, and list of Canon Law Studies.

READINGS AND ADDRESSES. For the Holy Hour and other Occasions. By F. H. Drinkwater. Westminster, Md., Newman Book Shop, 1948. pp. 190. \$2.75.

THE WANDERING OSPREY. A novel about life in a small French community. By Dorothy Mackinder. Milwaukee 1, Wisc., 540 N. Milwaukee St., Bruce Publishing Co., 1948. pp. 232. \$2.50.

PAMPHLETS RECEIVED

ANGELS COME TO MASS. Pictures to color and Prayers to write. By Sister Mary Ansgar, O.P. London, W. C. 1, Bloomsbury Co., Ltd., 34 Bloomsbury St. 1948. 2/-d.

HOW TO BECOME A CATHOLIC. By D. J. Corrigan, C.Ss.R. The Liguorian Pamphlet Office, Liguori, Missouri, 1948, pp. 30. \$0.10.

HOW TO WALK WITH THE HOLY SPIRIT. By Father James, O.F.M.Cap. The Mercier Press, Cork, Eire, 1948. pp. 48. 9d.

MEDIATOR DEI. Encyclical Letter of Pope Pius XII on the Sacred Liturgy. Washington, D. C. National Catholic Welfare Conference, 1312 Mass. Ave., N.W., 1948. pp. 80, with discussion outline, bibliography and suggested reading practices appended. \$0.25.

PRIVATE PROPERTY AND THE NATURAL LAW. No. 8 in Aquinas Papers Series. By Drostan Maclare, O.P., S.T.L., M.A. Blackfriars, Oxford, 1948. pp. 23. One Shilling.

PROCEEDINGS OF THE NINETY-SECOND CONVENTION — CATHOLIC VEREIN OF AMERICA. Thirty-first Convention National Catholic Women's Union. Held at Chicago, Illinois, August 16-20, 1947. pp. 135. Catholic Central Bureau Press, 3835 Westminster Place, St. Louis 8, Missouri.

A RETREAT SOUVENIR. By Father Victor, O.P. Westminster, Md., Newman Book Shop, 1948. pp. 79. \$0.30.

THE SPIRIT OF ST. BENEDICT. The Principles of his Rule for Oblates and for the Modern Man. By Basil N. Aldridge, Oblate O.S.B. St. John's Abbey Press, Collegeville, Minn., 1947. pp. viii, 57. Paper—\$0.65.

ORBIS CATHOLICUS. 1. Jahrgang. Marz 1948. Heft 3. Verlag Herder, Wien.

From THE GRAIL, St. Meinrad, Indiana:

THE GLORIES OF DIVINE GRACE. Part III. By Matthias Scheeben. 1948. pp. 154. \$0.35.

JESUS WITH US. By Monsignor Sprigler. 1948. pp. 116. \$1.00.

PERPETUAL NOVENA TO THE IMMACULATE HEART OF MARY. 1948. pp. 34. \$0.15.

THINKING WITH THE ROSARY. Brief thoughts on the mysteries of the Rosary for the different days of the week. 1948. pp. 24. \$0.10.

From THE MONTFORT FATHERS, 110 Myrtle Ave., Port Jefferson, New York:
THE DE MONTFORT WAY. By Frank Duff, Founder of the Legion of Mary. 1948. pp. 38. \$0.15.

SAINST LOUIS DE MONTFORT. By Eugene J. Moynihan, S.M.M. 1948. pp. 37. \$0.50.

From THE NATIONAL CENTER OF THE ENTHRONEMENT, Brookland, Washington, D. C.: FATHER DAMIEN, APOSTLE OF THE LEPROSIES. By Most Reverend Amleto Giovanni Cicognani, Apostolic Delegate to the United States. 1948. pp. 47, with bibliography. \$0.50.

PROCEEDINGS OF THE FIRST NATIONAL CONGRESS OF THE ENTHRONEMENT OF THE SACRED HEART IN THE HOUSE. Held at St. Francis Major Seminary, Milwaukee, Wisc., July 16-18, 1946. pp. 92. \$1.00.

From GEORGE A. PFLAUM, PUBLISHER, INC., 124 East Third St., Dayton 2, Ohio:
NEW SERIES OF WORKBOOKS IN RELIGION:

THE APOSTLES' CREED. By Sister M. Justina, M.H.S.H. A cut-out and color project on the Creed for grades 7 and 8. 1948. pp. 24. \$0.15. 10% discount on orders of 2 to 99; 20% on orders of 100 or more.

BECAUSE HE LOVES ME. By Sister M. Jogues, M.H.S.H., and Sister M. Justina, M.H.S.H. A primary grades color and project book on the Providence of God. 1948. pp. 24. (prices as above).

GOD AND EVERYBODY. By Sister M. Juliana of Maryknoll and Sister M. Rosalia, M.H.S.H. A color and project book on the Creation for the first grade. 1948. pp. 24. (prices as above).

GOD'S GIFTS. By Sister M. Jogues, M.H.S.H., and Sister M. Justina, M.H.S.H. A first grade color and project book on God's gifts to man. 1948. pp. 24. (prices as above).

From RADIO REPLIES PRESS, 500 Robert St., St. Paul 1, Minn.:

A CHART OF THE GOVERNMENT OF THE CATHOLIC CHURCH. By Frank Blake. This chart includes the duties of the Sacred Congregation, the Roman Offices, the Roman Tribunals, the various members of the Hierarchy, the Channels of Jurisdiction, an example of the structure of an Archdiocese. 1948.

I MUST OBEY THE CHURCH. By Rev. Dr. Rumble, M.S.C. 1948. pp. 36. \$0.15.

THE MARRIAGE SERVICE AND THE NUPTIAL MASS. By Edward Campbell and Jeanette Koenig. 1948. pp. 37. \$0.15.

OUR LADY OF FATIMA. Four Radio Talks by the Rev. Joseph F. Gough. 1948. pp. 24. \$0.15.

WHAT YOU SHOULD KNOW ABOUT BAPTIZING INFANTS. Reprint from quizzes on Hospital Ethics for Doctors, Nurses, Priests, Sisters and People. 1948. pp. 6. \$0.25.

WHY A RELIGIOUS BROTHER? By Reverend M. D. Forrest, M.S.C. 1948. pp. 39. \$0.15.

WHY YOU SHOULD BE A CATHOLIC. By Rev. L. Rumble, M.S.C., S.T.D. 1948. pp. 32. \$0.15.

From the SAINT ANTHONY GUILD PRESS, Franciscan Monastery, Paterson, N. J.:
A CATHOLIC LOOKS AT ROSICRUCIANISM. By Hubert Vecchierello, O.F.M., Ph.D. 1939. pp. 82, with bibliography. \$0.25.

KIANGA. THE STORY OF A DONKEY. Written for children. By Florence Hornback, LL.B., Ph.D. Illustrated by Robb Beebe. pp. 79. \$0.75.



SAINT JOSEPH'S PROVINCE

SYMPATHY The Fathers and Brothers of the Province extend their sympathy and their prayers to the following Fathers in their recent bereavement: to the Rev. L. F. Boppell, O.P., and the Rev. T. D. Gilligan, O.P., on the death of their mothers; to the Rev. J. T. McKenna, O.P., and to Bro. Denis Plamondon on the death of their fathers; to the Rev. K. C. Sullivan, O.P., on the death of his sister.

PROFESSION AND RECEIPTION OF THE HABIT On May 29, the Very Rev. J. B. Walsh, O.P., prior of St. Joseph's Priory Somerset, Ohio, received the solemn profession of Bro. Dominic Rover. On June 17, he received the solemn profession of Bro. Louis Sukovaty.

On August 16, the Rev. Matthew Hanley, O.P., Master of Students, received the solemn profession of the following Brothers: Joseph Gardner, Brendan Crowley and Martin Connors. The profession ceremony was held at the Dominican Villa, Sea Bright, N. J.

The Very Rev. C. I. Litzinger, O.P., prior of the Dominican House of Studies, Washington, D. C., invested Bro. Patrick Brady, lay brother, with the habit on August 3, and received the profession of Bro. Fidelis Spalding, lay brother, on August 5.

ELECTIONS AND APPOINTMENTS The Very Rev. J. A. Foley, O.P., has been re-elected prior of St. Louis Bertrand Priory, Louisville, Ky. The Very Rev. W. D. Marrin, O.P. has been re-elected prior of St. Vincent Ferrer Priory, in New York. The re-election of the Very Rev. V. R. Burnell, O.P., as prior of St. Mary's, New Haven, Conn., has also been announced.

The Very Rev. J. B. Briggs, O.P., has been elected prior of St. Rose Priory, Springfield, Ky.

The Rev. F. C. Lehner, O.P., has been appointed secretary to the Most Rev. P. A. Skehan, O.P., Procurator General.

SAINT ALBERT'S PROVINCE

SYMPATHY The Fathers and Brothers of the Province extend their prayers and sympathy to the Rev. A. C. Therres, O.P., and the Rev. L. E. Curtis, O.P., on the death of their mothers.

ELECTION The Very Reverend Edward L. Hughes, O.P., S.T.Lr., has been elected Provincial of St. Albert's Province.

On June 25 the following brothers made solemn profession to the PROFESSIONS Very Reverend J. E. Marr, O.P., Prior: Brothers Nicholas Ashenbrenner, Paul Mahoney, Vincent Blake, Humbert Determan, Alexius Goedert, and Reginald Masterson.

On the same day the following brothers made simple profession: Brothers Aquinas Connelly, Albert Moraczewski, Peter Dunne, Ambrose Windbacher, John Dominic Rewan, Augustine Bordenkircher, Damian Fandal and Ferrer Pieper. Brothers Francis Kelly and Thaddeus Coverdale made simple profession on July 8, Brother Mathias Simlik on July 17, and Brothers Leonard Wakefield and Christopher Kiesling on August 5.

RECEPTIONS The Very Rev. J. E. Marr, O.P., Prior, clothed the following postulants in the habit on June 24: Brothers Matthew McTaggart, Detroit, Mich., Patrick Hurley, Brockton, Mass., Benedict Endres, Oak Park, Ill., Joseph Mulvihill, Chicago, Ill., Denis Zusy, Milwaukee, Wisc., John Baptist Schneider, Milwaukee, Wisc., Andrew Miehls, Evanston, Ill., Anthony Leahy, Chicago, Ill., Thomas Aquinas Morrison, Chicago, Ill., and Antoninus Ingling, Denver, Colo.

APPOINTMENTS The Rev. J. W. Piec, O.P., has been named Socius to the new Provincial. The Rev. J. M. Nugent, O.P., has been appointed Pastor of St. Albert's Parish, Minneapolis. The Rev. C. N. Breen, O.P., is the newly appointed head of the Northwest Mission Band.

The Very Rev. W. H. Kane, O.P., has been appointed as Professor of Philosophy at the Angelicum in Rome. The Rev. R. T. Murphy, O.P., will go to Rome to complete his studies in Sacred Scripture and the Rev. J. F. Connell, O.P., will attend the Novice Masters School there. The Rev. Jordan Aumann, O.P., will pursue theological studies at Salamanca.

ORDINATION The Reverend William Pius Conlan, O.P., was ordained July 19, at the Convent of the Annunciation, the Saulchoir, France.

HOLY NAME PROVINCE

APPOINTMENT The Very Rev. A. T. Muller, O.P., has been appointed Pastor of St. Dominic's Church, Benicia, California. Father Muller had formerly been assistant pastor at the same church.

ORDINATIONS On June 12, at St. Mary's Cathedral, San Francisco, California, His Excellency, the Most Reverend John J. Mitty, D.D. Archbishop of San Francisco, ordained to the Holy Priesthood the Rev. Victor V. Cavalli, O.P., and the Rev. Martin M. Donnelly, O.P.

SOLEMN PROFESSION On July 18, at St. Albert's College, Oakland, the Very Rev. P. C. Curran, O.P., Prior of the House of Studies, received the solemn profession of Bro. Stephen Jenner, O.P.

SISTERS' CHRONICLE**Dominican Sisters of the Perpetual Rosary, Union City, N. J.**

Sister Mary Louise of the Immaculate Heart pronounced her temporary vows on June 17. Rev. William F. Furlong, of Darlington Seminary, presided at the ceremony, and Rev. Caesar Orrico, of Westwood, N. J., preached the sermon.

On June 30, Sister Mary Antoninus of the Rosary died in St. Mary's Hospital in her fifty-fourth year, thirty-three of which were spent in religion. A solemn Requiem Mass was celebrated on July 3 by Rev. Columban Aston, C.P., who was assisted by Rev. Regis Mulligan and Rev. Francis Richard, C.P. The burial took place in the Community Cemetery on the Convent grounds.

Sisters of St. Dominic, Racine, Wis.

The early summer retreat at the Motherhouse was conducted by Rev. J. A. Driscoll, O.P.

Speakers during the summer session of Dominican College included Dr. Urban Fleege, Professor in the Guidance Department of Marquette University; Dr. Edmund J. Goebel, Diocesan Superintendent of Schools; and Miss Carol Jackson, co-editor of *Integrity*.

During the summer, the Sisters of the Community conducted sixteen Religious Vacation Schools in various parts of Wisconsin, Iowa and Michigan.

Congregation of St. Thomas Aquinas, Tacoma, Wash.

His Excellency, the Most Reverend Thomas Connelly, Coadjutor Bishop of Seattle, presided at Aquinas Academy commencement exercises in May.

On June 6, thirteen graduates received their Associate Bachelor of Arts degree at the fifth annual commencement exercises held at Tacoma Catholic Junior College.

On June 16, two postulants received the Dominican habit at the Motherhouse in Marymount. On the same day, Sister Mary Vincent, O.P., made her final profession, and Sister Mary Barbara, O.P., celebrated the Silver Jubilee of her profession. The high Mass on this occasion was sung by the novitiate choir.

Sacred Heart Convent, Houston, Texas

After the regular summer session at Sacred Heart College, a two-weeks' course in Liturgical Music was conducted by Rev. Victor de Primeo at St. Agnes Academy. Representatives of several religious communities as well as interested lay persons attended the classes.

Sisters M. De Lourdes, M. Alice, M. Eugene, M. Emerita and M. Thomasine attended the Summer School of Catholic Action, held in San Antonio, July 26 to August 1.

The annual retreat, August 6-15, was preached by Rev. J. Hoppe, O.P.

On the Feast of the Assumption, Sisters M. Bernadette McSweeney, M. Loyola McGary and M. Mark Gormley celebrated the Silver Anniversary of their profession.

Dominican Sisters of the Sick Poor, New York, N. Y.

On June 14, two postulants received the Dominican habit, and two novices, Sister James Marie and Sister M. Colette, pronounced their temporary vows. Rev. Thomas L. Graham of Our Lady of the Angels Church, Bronx, preached the sermon

and officiated at solemn Benediction of the Blessed Sacrament with which the ceremony closed. Other priests present in the sanctuary included Rev. J. J. Durkin, O.P., Chaplain to the Community, and Rev. J. S. Kennedy, O.P.

Rev. G. C. Reilly, O.P., of the Dominican House of Studies, Washington, D. C., conducted the annual retreat, June 28 to July 7.

At the General Chapter which convened on July 9, Mother M. Reginald was re-elected Mother General of the Congregation.

Monastery of Our Lady of the Rosary, Summit, N. J.

A triduum in honor of the Holy Ghost was given by Rev. W. L. Whalen, O.P., as part of the Sisters' annual devotional retreat to the Holy Spirit.

Recent visitors to the Monastery included the following: Rev. T. A.K. Reilly, O.P., who gave the Sisters two conferences as well as an informal talk during his stay; Rev. Denis Lewis, O.P., a native of India, who preached the sermon at the Sunday Holy Hour in honor of Our Lady of the Rosary and in the evening spoke to the Sisters on the condition of the Church in India; Rev. Raymond Smith, O.P., newly-ordained Dominican, who gave the Sisters his first blessing; Rev. John Murphy, O.P.; Rev. Dominic Cangemi, Holy Trinity missionary of Silver Springs, Md.; Rev. Hugh McLaughlin, S.J.; Rev. Thomas Daley, Chaplain of the United States Army; and Rev. Donald J. O'Leary.

Foreign Mission Sisters of St. Dominic, Maryknoll, N. Y.

In a ceremony at Our Lady of Maryknoll, Valley Park, Mo., on May 8, forty-nine young women received the habit of the Maryknoll Sisters, thus marking the first group to be received there since the establishment of the Novitiate last October. His Excellency, the Most Reverend Joseph E. Ritter, Archbishop of St. Louis, presided, and Rev. Monsignor Charles E. Helmsing, Director of the Society for the Propagation of the Faith in St. Louis, delivered the sermon.

On June 27, thirty Sisters took part in the forty-second departure ceremony in the history of the Maryknoll Sisters. Of this group, some left for Africa to do educational and social service work under the direction of the Maryknoll Fathers at Tanganyika. Others went to Palau, one of the Caroline Islands southeast of Manila, where they will conduct a primary school and a clinic under the supervision of the Jesuit Fathers stationed there.

Immaculate Conception Convent, Great Bend, Kansas

Rev. P. B. Pendis, O.P., conducted the first annual retreat at the Motherhouse, June 1-10.

On June 10, six postulants were clothed in the Dominican habit, six novices made profession, and Sisters M. Magdalen, M. Elizabeth, M. Alberta and M. Mercedes celebrated their Silver Jubilee of profession.

On July 22, a Marian Hour was conducted to honor the arrival at the Convent of the statue of the Pilgrim Virgin of Fátima. The services consisted of a candle-light procession to the Fátima Shrine, a sermon on the apparitions and the Fátima message, recitation of the Rosary, the Consecration to the Immaculate Heart of Mary, and a recession to the Convent Chapel where solemn Benediction was given. A crowd of five thousand, including sixty priests and visiting Sisters, attended.

The following morning, a solemn high Mass was sung in the Convent Chapel, with the Community rendering the music. In the afternoon, the statue of the

Pilgrim Virgin was carried through St. Rose Hospital before embarking on its world-wide journey again.

The second annual retreat, from August 7-15, was given by Rev. M. C. Breen, O.P.

Congregation of the Immaculate Heart of Mary, Akron, Ohio

From May 16-19, Rev. P. G. Corbett, O.P., conducted a retreat for the high school girls at Our Lady of the Elms.

Rev. W. R. Dillon, O.P., preached the retreat for the Sisters at the Motherhouse, June 10-16.

On June 20, the Rt. Rev. Monsignor Edward B. Conry, V.F., officiated at the reception and profession ceremonies, held in St. Bernard's Church. Three young ladies received the Dominican habit: Miss Sally Ward (Sister M. Sienna), Miss Mary Lou Morrison (Sister M. Lucy), and Miss Jean Dezort (Sister M. Frederick).

At this ceremony the following novices pronounced their first vows: Sisters Mary Dolora, Jerome, Rosemarie, Francine, Christopher, Ruth, Leonard, Mark, Dismas, Stephen, Mary, Naomi and Martin. Sisters Mary Teresa Maureen, Elaine, Kevin and Vincentia made their final vows.

Rev. E. F. Smith, O.P., of the Dominican House of Studies, Washington, D. C., conducted a course in Theology based on the second volume of *A Companion to the Summa* by Very Rev. R. W. Farrell, O.P.

During the summer, a large number of the Sisters attended summer school sessions at Catholic University, Washington, D. C.; St. John's College, Cleveland; Kent State University; The University of Akron; St. Mary of the Springs, Columbus; Teachers' College at Columbia University; Siena Heights College, Adrian, Mich.; and Seton Hill College, Greensburg.

Dominican Nuns of the Perpetual Rosary, Camden, N. J.

On March 18 the Community had the joy and privilege of a visit from the Most Rev. Emmanuel Suarez, O.P., Master General of the Dominican Order. His Paternity was accompanied by the Most Rev. Paul A. Skehan, O.P., Procurator General, and the Very Rev. Timothy H. Sparks, O.P., Socius to the General.

On April 6, all the professed members of the Community made profession of solemn vows. His Excellency, the Most Reverend Bartholomew J. Eustace, D.D., Bishop of Camden, presided and received the Solemn Profession of the Mother prioress who then, in turn, received the solemn profession of the Nuns. Following his inspiring sermon on this memorable occasion, His Excellency read the decree of the Holy See which imposed Papal Enclosure and concluded the ceremony by giving solemn Benediction of the Most Blessed Sacrament. And so the Community, formerly of the cloistered contemplative Third Order, is now one of a Federation of Second Order Perpetual Rosary Monasteries with its own Constitutional obligation of the perpetual recitation of the Rosary day and night in the presence of the Blessed Sacrament and the propagation of the Rosary among the faithful.

On May 16, Miss Ann McFeeley of Westville Grove, N. J., was clothed in the Dominican habit and received the name, Sister Mary Matthew of the Passion, O.P. Rev. J. S. Moran, O.P., Chaplain of the Monastery, presided at the ceremony and Rev. Timothy Keating, O.S.A., delivered the sermon. Other priests present in the sanctuary were: the Very Rev. C. M. Theunte, O.P., Rev. J. G. Rourke, O.P., Rev. William Devine, O.S.A., and Rev. William Egan, O.S.A.

St. Cecilia Congregation, Nashville, Tenn.

The following Sisters of the Congregation received their degrees during the past few months: Sister Mary Charles Cahill, O.P., received the Bachelor of Science degree from Siena College, Memphis, on May 24; Sister Teresita Casey, O.P. obtained a similar degree on August 4, from DePaul University, Chicago; and Sister Vincent Ferrer Neff, O.P., and Sister Mary Jeanne Partington, O.P., received Master of Arts degrees from George Peabody College for Teachers, Nashville, at the convocation on August 20.

Retreats for the Sisters of the Community were given during the summer by Rev. E. B. Finnin, O.P., of Louisville, Ky., and by Rev. J. J. McLarney, O.P., of Somerset, Ohio.

Sister Mary Elizabeth Kearney, O.P., taught Art in the summer session of the Catholic Committee of the South, held at Loyola University, New Orleans, June 14 to July 27.

Rev. Francis Shea, Principal of Father Ryan High School, Nashville, conducted classes in Apologetics and Logic during the summer session of the St. Cecilia Normal School, held at the Motherhouse from June 21 to July 30.

Sisters Rose Mary Cunningham, O.P., Mary Damian Harrington, O.P., and Susanne Driscoll, O.P., made their final profession of vows on August 15.

During the summer months, Sisters of the Congregation of St. Cecilia conducted religious vacation schools in the following towns in Tennessee: Oak Ridge, Norris, Harriman, Gallatin and Copper Hill.

The Sisters of the Congregation will open a new elementary school on Paradise Ridge, Tenn., in the fall.

Congregation of the Most Holy Cross, Everett, Wash.

On February 2, Sister M. Vincent Maher died in the thirty-third year of her religious profession at St. Helen Hospital, Chehalis, Wash. Sister Vincent was among the first group of candidates from Ireland who volunteered to come to the Far West in 1913, and her religious life was devoted to the care of the sick in the hospitals of the Congregation.

The inauguration at the Motherhouse of holding two annual retreats for young ladies in addition to the annual laywomen's retreat has been very successful. The retreat, April 12-26, was conducted by Rev. William S. Morris, S.S.

From June 7-13, Rev. Patrick Purcell, O.P., conducted the Sisters' annual retreat at the close of which six candidates were invested in the Dominican habit.

Six Sisters received their degrees in Library Science in July, thus completing five summers of attendance at the Summer Session Extension of Rosary College.

Rev. F. N. Georges, O.P., visited the Motherhouse on July 16 and, after celebrating Mass in the Community Chapel, gave an interesting, illustrated lecture on the life of Blessed Martin de Porres.

On August 4, Sister M. Romualda and Sister M. Canisia celebrated their Golden Jubilee Anniversary of religious profession, and Sisters Dolorita, Elizabeth and Thomasina observed the Silver Anniversary of their profession.

During the summer months the Sisters conducted twelve religious vacation classes in various parts of western Washington.

Mother M. Austin, Prioress General, and Sister M. Josita attended the NCEA, held in San Francisco. They shared with hundreds of other religious teachers the opportunity to carry to their respective communities the ideas and inspirations of the Convention.

Dominican Nuns of the Perpetual Rosary, Rome, Italy
(American Foundation)

The Perpetual Rosary Hour Pilgrimage of May was attended by a fervent gathering of the faithful. After the procession, the beautiful ceremony of the Crowning of the Blessed Mother took place which, though simple, was very impressive and devotional. Following this, an Act of Consecration to Our Lady Queen of May was read by Dominic Marcozzi, the young Italian boy who was favored with a miraculous cure by St. Dominic on November 5. The sermon was delivered by the Very Rev. P. M. Caterini, O.P., who is preaching a series of sermons on the mysteries of the Rosary at these Monthly Pilgrimages.

His Eminence, Cardinal Tedeschini, accompanied by the Most Rev. Emmanuel Suarez, O.P., Master General of the Dominican Order, and the Most Rev. Paul A. Skehan, O.P., Procurator General, visited the Monastery to bless Mother General and her companions who were leaving for Glasgow, Scotland, to open a new foundation.

Other distinguished visitors to the Monastery included the following: His Grace, the Most Reverend Martin S. Gillet, O.P., ex-Master General of the Order of Preachers, who was accompanied by the Very Rev. Fr. Giraud, O.P.; His Grace, the Most Reverend Archbishop Godfrey, Apostolic Delegate to England; the Very Rev. A. Tyndal-Atkinson, O.P., Socius to the Master General; the Very Rev. Vincent Meyer, O.F.M., of Syracuse, N. Y.; and Rev. P. C. McKenna, O.P., and Rev. R. T. A. Collins, O.P., American Dominicans who celebrated high Mass in the Monastery Church.

Forty Hours' Devotions were held in the Monastery Church from July 17-19. Large crowds attended the daily solemn Masses and the Holy Hours, and many people visited the Church throughout the three days. The Liturgy was rendered by priests and students from the nearby Barnabite International College.

Congregation of the Most Holy Rosary, Sinsinawa, Wis.

On June 13, His Excellency, the Most Reverend William P. O'Connor, celebrated a solemn Pontifical Mass on the campus of Edgewood College, Madison, to commemorate the centennial of Wisconsin's statehood. Sponsored by the Holy Name Societies of the State, it was attended by about seven thousand people.

During the summer session, courses in Theology and Ethics were given by Rev. J. W. Curran, O.P.

Rev. J. B. Malvey, O.P., preached the two summer retreats.

His Grace, the Most Reverend H. P. Rohrmann, His Excellency, the Most Reverend Edward A. Fitzgerald, His Excellency, the Most Reverend Edward C. Daly, O.P., Bishop of Des Moines, and the Rt. Rev. Monsignor D. V. Foley, Vicar General of the Archdiocese of Dubuque, were dinner guests at the Motherhouse on July 16.

On August 4, the Feast of St. Dominic, thirty-six postulants received the Dominican habit from the Chaplain, Rev. J. B. Connolly, O.P.

On the same day, ten Sisters of the Congregation became Golden Jubilarians. They are: Sister M. Leone McDonald, Sister M. Egidius Smith, Sister M. Norbertine Lyons, Sister Marion Casey, Sister Alicia Giles, Sister M. Irmina Kline, Sister Geraldine Usher, Sister M. Leonardo Daley, Sister M. Everard Burns and Sister M. Lambertine Cook. Thirty-two other Sisters observed the Silver Anniversary of their profession.

The Pius XII Institute in Florence, Italy, a school for graduate study in the fine arts, will be opened in October to American young women having a bachelor's degree or its equivalent. Courses in Art, Music and Philosophy will be given by professors from the University of Florence, the Academia Delle Belle Arti, and the music conservatory, Luigi Cherubini.

Death claimed the following Sisters of the Congregation: Sister M. Antonina Hayden, Sister M. Petra Havey, Sister M. Bede Doyle and Sister M. Olivia Moran.

Sacred Heart Convent, Springfield, Ill.

The two annual summer retreats at the Motherhouse were conducted by Rev. E. S. Carlson, O. P., and Rev. Mark Barron, O.P.

On June 11, Sister M. Augusta Vorwald was called to her eternal reward in the thirtieth year of her religious profession.

Sisters Vincent Marie, M. Serena, M. Andrew and M. Adele observed the Silver Jubilee of their profession on July 13.

Sister M. Aurelia, School Supervisor, addressed the Mobile Library group in Jacksonville at the end of their week's work there.

Sister Maureen reviewed her book, *With Love from Mother*, for the ladies of the Te Deum Forum.

A course in Analytical Geometry was given at Springfield Junior College by Sister M. Henry.

Two Sisters and thirteen students from Sacred Heart Academy attended the National Convention of the Student Mission Crusade, held in August at the University of Notre Dame.

A small circulating library of spiritual books has been opened for Third Order members of the Sacred Heart Chapter.

Miss Emma Marie Giachetto, a senior at Sacred Heart Academy, won first prize for the State of Illinois in the essay contest sponsored by the Catholic Daughters of America.

At the annual three-day Diocesan Educational Seminar, the Dominican Sisters were hostesses to representatives of other communities teaching in the Diocese of Springfield.

Welcome guests of the Community included the Very Rev. Timothy H. Sparks, O.P., North American Socius to the Master General; Rev. Denis Lewis, O.P., a native priest of India; Rev. Dominic Moreau, O.P., Belgian Congo Missionary; and Rev. T. H. Dailey, O.P., of St. Albert's Province.

The Rt. Rev. Amos E. Giusti, D.D., officiated at reception and profession ceremonies, held in Sacred Heart Chapel on August 4.

Congregation of St. Catherine di Ricci, Albany, N. Y.

The annual retreat for the Sisters at Our Lady of Victory Convent, Philadelphia, was given in June by Rev. F. J. D. Jordan, O.P.

On June 6, Rev. J. S. McCormack, O.P., administered First Holy Communion to two adult converts in Loretta Chapel, Dayton, Ohio.

The annual commencement exercises of Our Lady of the Rosary Academy, Cienfuegos, Cuba, took place in the Luisa Theatre, June 20. Diplomas and rings were presented to the sixteen graduates by Rev. Niceforo del Paramo, S.J.

Eighty-eight deaf women and their interpreters made their yearly retreat at Our Lady of Prouille Convent, Elkins Park, Pa., from July 2-4. Rev. Stephen J. Landherr, C.S.S.R., was their retreat master.

From July 15-18, the Sisters and pupils of Our Lady of the Rosary Academy, Cienfuegos, Cuba, took part in a religious demonstration in honor of Our Lady of Fátima. A replica of the statue of the Pilgrim Virgin, now making its way around the world, was carried in procession from the Dominican Church to the Cathedral, and from there to the Jesuit Church of Our Lady of Monserrat where it remained for a triduum. On the final day of the triduum, His Excellency, the Most Reverend Eduardo Martinez Dalmau, Bishop of Cienfuegos, consecrated his diocese to the Immaculate Heart of Mary.

Rev. J. T. Brennan conducted the Cana Retreat on July 26 at Our Lady of Victory Convent, Philadelphia.

On August 4, following a high Mass at Our Lady of Prouille Convent at which His Excellency, the Most Reverend George J. Caruna, D.D., Archbishop of Cuba, presided, Sister Bernard Marie received the Dominican habit, and Sister Mary Mannes and Sister Catherine Marie pronounced their temporary vows.

On the feast of St. Dominic, Sister Mary Veronica celebrated the Silver Jubilee of her profession at the Convent of Our Lady of the Rosary, Cienfuegos, Cuba.

August 8, the Convent of Our Lady of Grace, located at Niskayuna, N. Y., was formally opened as another retreat house for women, and the first retreat conducted there from August 13-15.

Congregation of the Queen of the Holy Rosary, Mission San Jose, Cal.

On June 12, after a ten-day retreat by the Very Rev. P. C. Curran, O.P., the following young ladies received the Dominican habit: Sarah Doherty of La Cañada, Calif., (Sister Mary John of the Blessed Sacrament); June Fettig of Portland, Oregon, (Sister M. Virgil of the Holy Family); Patricia Glanz of Portland, Oregon, (Sister M. Elaine of the Holy Cross); Mary Duignan of San Francisco, Calif., (Sister M. Gregory of Holy Providence); Lillian Desmond of Los Angeles, Calif., (Sister M. Benilda of the Presentation); Ida Leber of Anaheim, Calif., (Sister M. Antonia of the Child Jesus); Verna Lonergan of Oakland, Calif., (Sister M. Edwardine of the Immaculate Heart); Julia Freitas of Los Angeles, Calif., (Sister M. Cletus of the Holy Ghost); Kathryn Schilz of Los Angeles, Calif., (Sister Mary Mark of the Holy Angels); Rose Marie Lander of Berkeley, Calif., (Sister M. Carmella of the Blessed Trinity); Mary Catherine Desmand of Los Angeles, Calif., (Sister M. Daniel of the Incarnation); and Loretta Stassi of Los Angeles, Calif., (Sister M. Noel of Jesus).

On June 24, the following novices pronounced their temporary vows: Sister Mariella Savant, Sister Ann Mary Pargett, Sister Mary Robert Ahern, Sister Mary Peter Traviss, Sister Mary Cabrini Walsh and Sister M. Hyacinth Ruggiero.

Two Sisters left the Motherhouse on July 2 for Mexico. Sister M. Alberta went as visitatrix to two convents of the Congregation in Mexico, the Novitiate in San Miguel, Allende, and Collegio San Rafael, Mexico City. Sister M. Juana, after teaching in the high schools of the Community for many years, returned to her native country to teach in the School at San Miguel, Allende.

Rev. L. A. Naselli, O.P., preached the retreat which preceded the final profession on August 12 of Sisters M. Inez Bodkin, M. Claudine Hammer and Anthony Marie Baumann.

August 17 was a day of great rejoicing at the Motherhouse, for it marked the occasion of jubilee celebrations for nineteen Sisters. Sister M. Augustine, Sister M. Theresa and Sister M. Antonina commemorated their Diamond Jubilee of profession; Sister Rosaria and Sister Anthanasia their Golden Anniversary; and the other

fourteen became Silver Jubilarians. His Excellency, the Most Reverend James T. O'Dowd, Auxiliary Bishop of San Francisco, presided at the Jubilee Mass.

Congregation of St. Mary, New Orleans, La.

Rev. J. R. Comeau, O.P., celebrated the solemn high Mass at the thirty-eighth College commencement exercise. Fr. Comeau was assisted by Rev. Harold Hall, O.P., deacon, and Rev. J. F. Connell, O.P., subdeacon. The sermon was delivered by Rev. E. C. Lillie, O.P.

One of the graduates of the College, Miss Gloria Benoit, was presented an award from the French Government for outstanding work in French Literature. The presentation was made by Mr. Lionel Vasse, Consul-General of France.

Rev. M. C. Breen, O.P., preached the annual retreat at the Novitiate, Rosaryville; Rev. J. W. Conway, O.P., conducted the retreat at the Motherhouse, New Orleans.

Rev. J. A. Sweeney, S.J., conducted a closed retreat at the Dominican College for the Vesper Sodality of Loyola University.

Rev. S. H. Ray, S.J., celebrated Mass in the College Chapel at the annual May Day Mass and Communion of the southern regional units of the IFCA.

Rev. Joseph Buckley, S.M., Vice-Rector of Notre Dame Seminary, New Orleans, acted as summer chaplain for the Sisters at the Motherhouse.

Rev. Gerard Baudouin, S.J., brother of Sister Mary Grignon, O.P., celebrated Mass for the Sisters and gave them his first blessing.

Sister Mary Elizabeth, Vicarress General, and Sister Mary Imelda, Procurator General, attended the National Catholic Building Convention in Chicago.

Faculty members of Dominican College attended summer school at Catholic University, the University of Illinois, the University of Wisconsin, the University of Pennsylvania, Louisiana State University, Peabody College and Gregg College.

A six weeks' course in Evaluative Criteria was conducted at St. Mary's Dominican College by Dr. E. C. Hunter, Head of the Education Department at Tulane University.

Sister Mary Peter Casteix, O.P., is one of the recently appointed Diocesan Parochial School Supervisors.

On August 17, Sister Mary Dorothea Reames, O.P., Sister Mary Benedict Boyle, O.P., and Sister Mary Francesca Drago, O.P., observed the twenty-fifth anniversary of their profession.

Rev. R. E. Kavanah, O.P., celebrated Mass at the Motherhouse on August 22, the date which marked the Golden Jubilee of Sister Anthony Gerard, O.P., and Sister Mary Berchmans Shanks, O.P.

On August 25, Sister Mary Jane d'Aza Birrcher, O.P., made final profession at Rosaryville; and on the following day, Sister Mary Stephanie Notariano, O.P., and Sister Mary Grignon Baudouin, O.P., pronounced their temporary vows.

Congregation of St. Catharine of Siena, St. Catharine, Ky.

Death claimed the following three Sisters of the Congregation: Sister Lucille Croft of Sacred Heart Convent, East Boston, on May 11; Sister Henrietta Osbourn at the Motherhouse, May 11; and Sister Gonzales O'Connor of the Motherhouse, on May 17.

His Excellency, the Most Reverend John Floersh, Archbishop of Louisville, presided at the election which took place at the General Chapter of the Congregation, June 26 and 27. The following Sisters were elected: Mother Margaret Eliza-

beth for a second term as Mother General of the Community; Sister Paschal, Vicarress General; Sister Rose of Lima, Secretary General; Sister Mary Julia, third Councilor; and Sister Victorine, fourth Councilor.

Rev. J. R. Desmond, O.P., recently appointed Professor of Philosophy at St. Catharine's Junior College, taught Theology and Moral Ethics during the summer session.

At the Archdiocesan Mission Exhibition, held during the month of July at St. John's Seminary, Brighton, Mass., St. Catharine Congregation, the only American foundation of Dominican Sisters in the Boston Archdiocese, presented a display describing the origin, ideals and missionary accomplishments of the Community. Unique features of this display, planned and produced by the Sisters under the capable direction of Sister Jean, were a miniature design of the Motherhouse in Kentucky, and a dramatized recording of the early history of the Congregation as well as the ceremonies of religious reception and profession.

Rosary Hospital, Campbellsville, Ky., was blessed on July 11 and formally opened July 18. The erection of this Hospital was made possible through the joint contributions of people living in its vicinity and of St. Catharine's Community whose Sisters staff the new institution.

A Convention of the Nashville Diocesan Institute for Gregorian Music was held at Siena College, Memphis, Tenn., July 19-23, and was well attended by Sisters of the diocese and elsewhere.

Sister Mary Thomas, Superior, and Sisters Osanna, Jean and Amelia del Carmen sailed on July 22 for Puerto Rico where they will begin their missionary work in St. Charles Borromeo School Aguadilla, under the direction of the Redemptorist Fathers of Philadelphia.

On August 4, Sisters Alvarez, Annunciata, Humbert, Petronilla and Mary Urban observed the Silver Jubilee of their religious profession.

On the afternoon of August 14, the following ten postulants received the Dominican habit: Sisters Angela Dominic Wickham, Francis Grace Green, Gertrude Veronica Zablotny, John Marie Austin, Laetitia Anne Campbell, Louise Ann Crowley, Marie Thomas Hogan, Marie Alicene Sammett, Mary Michael Greaber and Rose Anthony Heitzman.

After the solemn high Mass on the Feast of the Assumption, eight Sisters made first profession, twenty renewed their vows, and fourteen Sisters took their final vows.

A Postulate will soon be opened at Rosary Academy, Watertown, Mass. Sister Mary Leonard is Prioress of the Academy, and Sister Mary Eugene will assume the duties of Postulant Mistress.

Holy Cross Congregation, Amityville, N. Y.

During the past few months, Sisters Lydia, Godoleva and Anatolia passed away to their eternal reward.

Sister M. Eugenia, O.P., Superintendent Emeritus of Mary Immaculate Hospital, Jamaica, N. Y., was made an honorary member of the Greater New York Hospital Association by its President, Louis Schenkweiler.

Isabelle M. Webster, M.D. (Sister M. Frances of the Catholic Medical Mission Sisters) is the first Sister to have completed her internship at Mary Immaculate Hospital, Jamaica, N. Y.

Sisters from nineteen different religious communities are in training at St. Catherine's Hospital School of Nursing, Brooklyn.

Five Sisters received Master of Arts degrees and thirteen the degree of Bachelor of Arts from St. John's University, Brooklyn, St. Joseph's College for Women, Brooklyn, and Sacred Heart College, Santurce, Puerto Rico.

Sister Mary Kieran, O.P., was presented the faculty award for Creative Excellence in English at Teachers' College.

Sister Wigberta, Hermosilla, Mary Dominic, Constantia, Jane Elizabeth, Edmund and Alphonsine were added to various school staffs in Puerto Rico.

Five retreats were conducted at the Motherhouse and Novitiate in Amityville. The retreat masters were: Rev. H. A. Burke, O.P., Rev. P. P. Walsh, O.P., C. H. McKenna, O.P., Bennett Devine, O.F.M., and Adalbert Callahan, O.F.M.

Rev. Francis E. Kennan, S.J., conducted the retreat at St. Joseph's, Sullivan County, N. Y.

Many Sisters of the Congregation attended summer courses at the following institutions: St. Joseph's Summer School, Sullivan County, N. Y.; Fordham University, N. Y.; St. John's University, Brooklyn, N. Y.; St. Louis University School of Nursing; and Sacred Heart College, Santurce, Puerto Rico.

During the vacation season, Sisters of the Community served on the staffs of six camps. These were: Camp St. Joseph, Sullivan County, N. Y.; Dominican Camp, Staatsburg, N. Y.; Villa St. Agnes, Mamakating, N. Y.; Camp Wahkonda, Mt. Marion, N. Y.; Camp Immaculata, Mattituck, N. Y.; and Villa St. Joseph, Hackettstown, N. J.

The Sisters assisted in conducting Vacation Schools in many parishes of the Brooklyn Diocese.

Dr. Theodore Maynard, noted Catholic author, spent several days at St. Joseph's, Sullivan County, N. Y., gathering material for a biography of the late Patrick Cardinal Hayes, New York's beloved Archbishop.

On August 4, thirty-nine young women received the Dominican habit at Queen of the Rosary Novitiate, Amityville, N. Y. A solemn high Mass was sung by Rev. William J. Boegel, who was assisted by Rev. Justin Joos, O.F.M.Cap., as deacon, and Rev. Edward Drosch, C.S.S.R., as subdeacon. Rev. Eugene J. Crawford was the master of ceremonies. The Rt. Rev. Monsignor George A. Metzger, V.F., officiated at the Reception ceremonies and Rev. P. P. Walsh, O.P., preached the sermon.

On August 7, Rev. P. F. Quilligan celebrated the solemn profession Mass in the Chapel at the Motherhouse. He was assisted by Rev. Adam Weber, deacon, and by Rev. James Rohan, S.J., as subdeacon. Rev. Eugene J. Crawford was the master of ceremonies, and the Rt. Rev. Monsignor George A. Metzger, V.F., was present in the sanctuary. The sermon on this occasion was delivered by Rev. George J. Haye, after which thirty-one novices made their simple profession.

Twenty-three Sisters pronounced their final vows on August 19. Those present at the ceremony included the Rt. Rev. Monsignor Metzger, Rev. Eugene J. Crawford, Rev. Vincent A. McCarthy and Rev. Thomas S. Forker. Rev. Charles Docherty, C.M., gave the sermon.

A Juniorate high school extension will be conducted by the Sisters of the Congregation at St. Michael's School, East New York, N. J.

The expansion program of St. Vincent's Home, Brooklyn, where the Sisters of the Community have rendered faithful services for over forty-five years, will include the housing of boys of high school age and the erection of a private chapel for the Sisters.

St. Mary of the Springs, Columbus, Ohio

In May, the University of Pennsylvania published Sister Monica Kiefer's book, *American Children through their Books*. Sister Monica is a faculty member of Albertus Magnus College, New Haven.

The formal opening of a new residence hall at Albertus Magnus College took place on May 23. The building has been named Mohun Hall in honor of Mother M. Stephanie Mohun, foundress of the College and former Mother General of the Community.

On June 3, His Excellency, the Most Reverend Michael J. Ready, D.D., Bishop of Columbus, presided at the graduation exercises of St. Mary of the Springs Academy. The Very Rev. Paul J. Glenn, Rector of St. Charles Borromeo College, delivered the graduation address.

Fifty-three graduates obtained degrees at the commencement exercises of the College of St. Mary of the Springs, held in the Little Theatre of Erskine Hall, June 6. Rev. J. M. Bauer, O.P., Chaplain and Professor of Philosophy, presented the candidates to His Excellency, the Most Reverend Bishop Ready, who conferred the degrees. The speaker on this occasion was the Very Rev. Monsignor F. G. Hochwalt, Director of the Department of Education for the NCWC and Secretary of the NCEA.

Forty-three graduates received degrees at the commencement exercises of Albertus Magnus College on June 10. His Excellency, the Most Reverend Henry J. O'Brien, Bishop of Hartford, conferred the degrees, and Mr. William A. Orton, Professor of Economics at Smith College and a convert to Catholicism, gave the address.

Sister di Ricci and Sister Theresa Vincent attended the Third Annual Ohio Aviation Clinic, held at Bowling Green State University, June 15-16.

From June 29 to July 8, retreats for the Sisters of the Community were given at St. Mary of the Springs by Rev. T. A. Joyce, O.P., and Rev. C. B. Quirk, O.P.; at Eagle Park, N. Y., by Rev. E. A. Vitie, O.P.; at Albertus Magnus College by Rev. W. R. Dillon, O.P.; and at St. Mary's Catholic High School, New Haven, by Rev. L. A. Ryan, O.P.

His Excellency, the Most Reverend Michael J. Ready, D.D., presided at the Reception ceremonies on July 8 at the Motherhouse. The following postulants were clothed in the Dominican habit: Sister Lucina (Alice Griffin), Sister Alexine (Mary Zolynsky), Sister Marie Chantal (Betty Spence), Sister Mary Benet (Jane McDermott), Sister Mary Kevin (Louise Dempsey), Sister Jeremiah (Sheila O'Brien), Sister Zachary (Gloria Brunnell), Sister Scholastica (Clementina Valentino), Sister Mary Ambrose (Joan O'Brien), Sister Matthias (Betty Dougherty), Sister Simon Peter (Evelyn Garrity), Sister Marie de Montfort (Marie Sheil), Sister Mary Cyril (Anne White), Sister Catharina (Ruth Weber), Sister Raymunda (Mary Frances Brooks), Sister Claudine (June Rennard), Sister Pauline (Margaret Mary Johnston), Sister Melita (Shirley Bearinger), Sister Mary Cora (Margaret Minnaji), and Sister Nicholas (Mary Jo Fox). The sermon for this occasion was preached by Rev. T. A. Joyce, O.P.

On July 9, twenty-one novices pronounced temporary vows in the Convent Chapel of St. Mary of the Springs. Bishop Michael J. Ready again presided and Rev. C. B. Quirk, O.P., was the preacher at this ceremony.

Rev. T. L. Weiland, O.P., offered a solemn high Mass of thanksgiving on July 11 in the Convent Chapel at the Motherhouse to honor the following Sisters who celebrated their Silver Jubilee of religious profession: Sister Corona, Sister Mary Dominic, Sister Martina, Sister Pulcheria, Sister Eustace, Sister Macaria, Sister

Bartholomea, Sister Geraldine, Sister Carina, Sister Gonzaga, Sister Caritas and Sister Concessa.

Sister Angelita and Sister Rose Dominica attended the National Conference of the American Alumnae Council, held at the University of Michigan, July 12-15.

Ten Sisters made final profession on August 14 in the presence of His Excellency, the Most Reverend Bishop Michael J. Ready, D.D.

On August 15 three Sisters observed the Golden Anniversary of their religious profession. The Jubilarians were: Sister Mary Aquin Lee of St. Mary of the Springs, and Sisters Mary Benvin Gray and Bertrand O'Neill of Albertus Magnus College.

The list of speakers for the Twelfth Annual Erskine Lectures Series, to be conducted in the Little Theatre at the College of St. Mary of the Springs, has been announced by Rev. J. M. Bauer, O.P., Chairman. The lecturers are as follows: The Rt. Rev. Monsignor Fulton J. Sheen, Ph.D., LL.D., Litt.D., on October 17; the Honorable Arthur Bliss Lane, on November 7; Mr. Leon H. Keyserling, on December 5; Mr. Hanson W. Baldwin, on January 9; His Excellency, Guillermo Belt, on February 13; the Honorable James A. Farley, on March 13; and Rev. James G. Keller, M.M., on April 10.

Dominican Sisters of the Perpetual Rosary, Milwaukee, Wis.

The National Shrine of Our Lady of the Rosary of Fátima, erected on the Convent grounds, was dedicated by His Excellency, the Most Reverend Roman R. Atkielski, on May 12. An estimated crowd of eight thousand braved the rain to take part in the procession, and Rev. R. W. Barron, O.P., preached the dedication sermon.

On May 16, the Very Rev. F. L. Vander Heyden, O.P., conducted a Day of Recollection for the tertiaries of the Queen of the Rosary Chapter.

On July 3, the Very Rev. Timothy H. Sparks, O.P., received Rev. Joseph Ferron into the Third Order of St. Dominic in the Convent Chapel.

Rev. Denis Lewis, O.P., native Indian Dominican, made his headquarters at the Convent while soliciting funds in the Milwaukee Archdiocese for the establishment of a Dominican House of Studies in India.

A solemn high Mass was celebrated at the Outdoor Shrine of Our Lady of Fátima on August 22, the Feast of the Immaculate Heart of Mary. Monsignor William Groessel of St. Francis Minor Seminary was the celebrant, and Rev. Henry Velté delivered the sermon.

St. Catherine Convent, Fall River, Mass.

Several Sisters of the Community attended the Summer School of Catholic Action which convened in Montreal, June 28 to July 3.

On August 4, Sister Marguerite Marie, O.P., and Sister Jeanne Marie, O.P., celebrated the Silver Jubilee of their religious profession.

An August 6, Sister M. Ambrose, O.P., received her Master of Arts degree and Sister Catherine of the Angels, O.P., her Bachelor of Arts degree from St. Michael's College, Winooski, Vt.

Nine postulants were clothed in the Dominican habit at the reception ceremonies on August 25. The Very Rev. Raymond Burgess, O.P., Prior of St. Anne Monastery, Fall River, presided, and Rev. Daniel Shalloo preached the sermon.

On August 30, the Very Rev. Raymond Burgess, O.P., preached the sermon on the occasion of the temporary profession of Sister Mary Louise Place, O.P., and Sister Marie Bernard, O.P., and the final profession of Sister Catherine Mary O'Brien, O.P.

